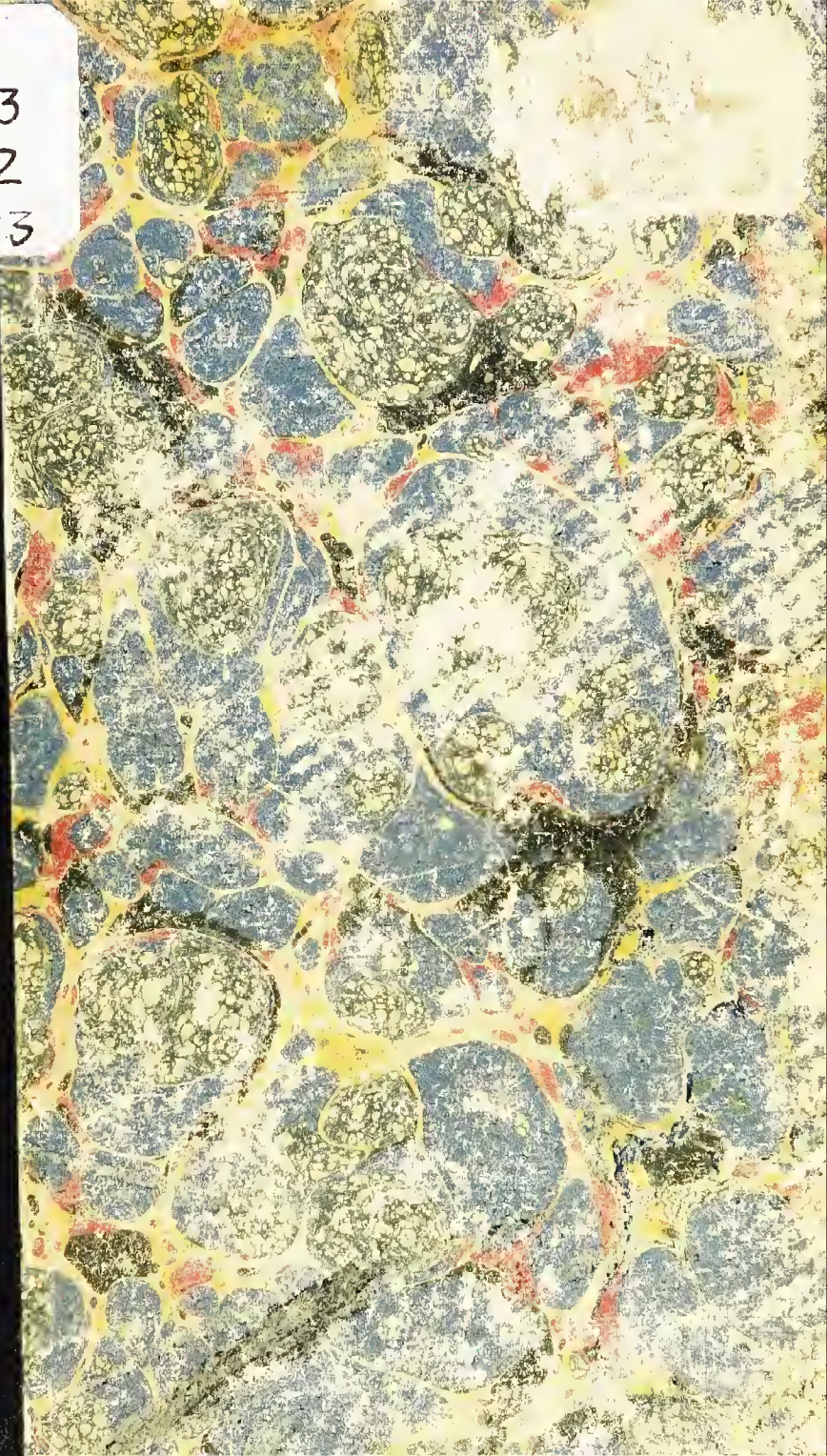


PD
1123
B82
1883



Cornell University Library

THE GIFT OF

B. Westermann Rev.

A. 43533

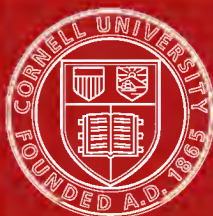
28/11/92

CORNELL UNIVERSITY LIBRARY



3 1924 063 501 179

200



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://archive.org/details/cu31924063501179>

GOthic GRAMMAR

WITH SELECTIONS FOR READING AND A GLOSSARY

BY

WILHELM BRAUNE.

TRANSLATED

FROM THE SECOND GERMAN EDITION

BY

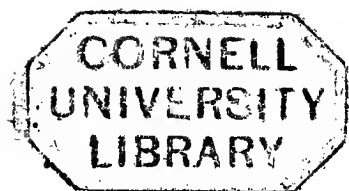
G. H. BALG.

LONDON

SAMPSON LOW, MARSTON, SEARLE, & RIVINGTON

1883.





TO

WILLIAM FRANCIS ALLEN, A. M.,

PROFESSOR IN THE UNIVERSITY OF WISCONSIN,

THIS TRANSLATION IS DEDICATED WITH HEARTFELT
GRATITUDE FOR MANY ACTS OF KINDNESS
BY HIS FORMER PUPIL,

THE TRANSLATOR.

P R E F A C E.

In the course of my lectures on Gothic Grammar I long ago felt the need for an outline being in the hands of my hearers, in order to enable them to take up the study of the Gothic language for themselves. There was required for this a clear representation of Phonology and Etymology, giving a view of the language as far as possible by itself without admixture of scraps from Comparative Grammar. For, an understanding of the Germano-Gothic Grammar from a scientific point of view can certainly not be obtained from an outline, and unsystematic remarks must needs confuse the beginner, quite irrespective of the fact that in the manuals commonly used the science of language stands on a rather antiquated basis.

The present Grammar will thus also enable him who is ignorant of Comparative Grammar to learn Gothic. Pre-historic questions have therefore been as far as possible avoided, or when this could not entirely be done, treated only from a purely Gothic point of view. Reference has rather been made to another Germanic dialect, e. g. the Old High German. It has been found necessary to leave over for lectures the scientific explanation of the facts stated in the Grammar. It is also another purpose of this book to serve as a basis for these lectures, and to this in its preparation constant attention has been given. It will be seen that the somewhat detailed treatment of Phonology is largely influenced by this consideration, since, for instance, such examples under the Consonants have been chosen as can be made use of in the demonstration of the "Lautverschiebung")". In treating*

**) Shifting or Permutation of Consonants. The former term is used by March, the latter by Whitney.*

of the Vocalism, an opportunity has likewise been given of showing by examples the transformation of the Indo-Germanic Vocalism into that of the Germano-Gothic. —

The Reading Exercises and Glossary will be sufficient for all immediate needs, since they provide material for the application of what has been learned in the Grammar. They will also furnish sufficient material for the exercises in Gothic connected with the lectures.

I would like to advise the beginner who may learn Gothic from this book, at first simply to read over the chapters on phonology, but to give more particular attention to those on inflection (omitting however in every case the Notes) and then at once to proceed to read a text. A more extended learning of the Grammar must accompany this exercise, and of course the analysis of the texts, which must be carefully executed, will require a constant reference to the Grammar.

The above remarks which formed the preface to the first edition of this book on its appearance in 1880 apply to the second edition also, for the plan and disposition of the whole have not been changed.

In this edition the most obvious deviation from the first is in the transcription of the Gothic alphabet, inasmuch as I have introduced w for v of the first edition and similarly q and kv for kv and hv respectively, of which signs q and kv correspond to the uniform original signs. When the first edition appeared, the sign q was already in common use; my reason for employing kv instead in that edition was that no uniform sign for hv suggested itself to me, and in my opinion whoever writes hv must also use kv. After the facts stated by Collitz in his review of this book (*Zs. f. d. Ph.* 12, 480—82), I could no longer employ the signs kv and hv, but was compelled to see about getting new signs for both. Following Collitz's proposal, I had the ligature hv cut in place of hv, which so recommends itself that its suitability needs no discussion but will certainly be acknowledged by all fellow-workers. The w very improperly used by Gabelentz-Löbe for hv, I could now give its proper place, that of v. In this respect also I think I am sure of general approval, for w has been fully established in Anglo-Saxon orthography.

The text of the Grammar is essentially that of the first edition, but there are a few slight additions and other emendations that seemed necessary to myself, or the necessity for which had been pointed out by friends. I have also availed myself of suggestions thrown out during the public discussion of the book, in so far as I could agree with them. The Reading Exercises remain the same. The Glossary has however been enlarged by the incorporation therein of all words occurring in the Grammar, whereas previously it contained only the vocabulary of the Reading Exercises. The citations from the chapters on Inflections have been given in full, those from the chapters on Phonology in every case where a word does not stand merely as an arbitrarily chosen example. The Glossary may therefore also serve as an Index.

Thus, I think I may fairly hope that the second edition of this unpretending little work will be received no less favorably than its first, and that it also will be found a useful guide in the study of Gothic.

Giessen, October 1882.

Wilhelm Braune.

TRANSLATOR'S PREFACE.

This translation was made from the revised proof-sheets of the second German edition, and it was expected that they would have appeared simultaneously. The translator — a student himself — hopes that those, both teachers and students, who may use it, will forgive its baldness; he has tried to reach a true rather than an elegant version, and moreover owing to delays and disappointments on the part of the printer had to prepare it in the midst of his academic work, instead of finishing it before the beginning of the session. In those circumstances errors are likely to have crept in, and it will greatly oblige the translator to have them communicated to him.

At first it was intended to supply the reading exercises with explanatory and comparative notes. These have been omitted for the present, as the translator wishes to have the opinion of those experienced in such matters, whether they would be desirable.

The pronunciation of some Gothic sounds has been indicated by the corresponding English letters within square brackets. Much care has been taken in preparing the glossary. The Gothic text as well as various other versions of the Bible both in modern and ancient languages have been compared, in order to render the German both as literally and correctly as possible. The works of Stamm, Skeat, and Schulze have been used wherever they were applicable. Modern English words akin to the Gothic have been chosen whenever they suggested themselves to the translator, and it is likewise hoped that the words in () are not out of place.

Should the student not be acquainted with any of the scientific terms, he may apply to works like March's „Comparative Grammar of the Anglo-Saxon language,,.

The translator is much indebted to prof. Braune and Mr. Bickerton for their kind suggestions and informations of misprints and other errors.

Freiburg, December, 1882.

Tr.

C O N T E N T S.

Phonology.		Page
Chap. I.	Letters (§§ 1—2)	1
Chap. II.	Vowels (§§ 3—27)	3
Chap. III.	View of the Gothic Vocalism (§§ 28—36)	14
	A. Phonetic System (§ 28).	
	B. Historical System (§§ 29—36).	
Chap. IV.	Consonants (§§ 37—82)	17
	A. Sonorous Consonants (§§ 38—50).	
	B. Noise Sounds (§§ 51—78).	
	Labials (§§ 51—56).	
	Gutturals (§§ 57—68).	
	Dentals (§§ 69—78).	
	Appendix. General Remarks on the Consonants (§§ 79—82).	
Inflections.		
Chap. I.	Declension of Nouns (§§ 83—120)	35
	General Remarks (§§ 83—88).	
	A. Vowel (strong) Declension (§§ 89—106).	
	B. N-D declension (weak declension) (§§ 107—113).	
	C. Miscellaneous Inflections (§§ 114—118).	
	Appendix. Declension of Foreign Words (§§ 119—120).	
Chap. II.	Declension of Adjectives (§§ 121—139)	47
	A. Strong Adjectives (§§ 122—131).	
	B. Weak Adjectives (§ 132).	
	C. Declension of Participles (§§ 135—139).	
	D. Comparison of Adjectives (§§ 135—139).	
Chap. III.	Numerals (§§ 140—149)	54
Chap. IV.	Pronouns (§§ 150—166)	56
Chap. V.	Conjugation (§§ 167—200)	61
	I. Strong Verbs (§§ 169—182).	
	II. Weak Verbs (§§ 183—195).	
	III. Irregular Verbs (§§ 196—209).	
Chap. VI.	Particles (§§ 210—219)	80
	Appendix. Sources. Editions, Grammatical and Lexical Aids (§§ 220—222)	83
	Selections for Reading	86
	Glossary	103

Abbreviations.

altd. Gr., Altdeutsche Grammatik.

an. v., anamalous verb.

A.-S., Anglo-Saxon.

Beitr., Paul und Braune's Beiträge zur deutschen Sprache und Litteratur.

et al., and elsewhere.

et seq., and the following.

f. w., foreign word.

O. H. G., Old High German.

O. N., Old Norse.

O. S., Old Saxon.

pret.-pr. v., preterit present verb.

pr. n., proper name.

w. v., weak verb.

Zs. fda., Zeitschrift für deutsches Alterthum.

Zs. fdph., Zeitschrift für deutsche Philologic.

Words marked with * are supposed words.

Such abbreviations as pret. for preterit, nom. for nominative, and others, are obvious.

Corrections.

Page 2,	§ 1, n. 2,	line 4,	<i>read before and behind, not or.</i>
" 6,	10,	" 11,	<i>speech for speach.</i>
" 8,	14, n. 1.	" 1,	<i>for preceded read followed.</i>
" 11,	21, n. 1,	" 3,	<i>for Haupt read Haupt.</i>
" 13,	25,	" 4,	<i>delete ().</i>
" 14,	28,	" 5,	<i>delete as intermediates.</i>
" 16,	30,	" 3,	<i>increase for increasse. — § 33. l. 3, All for Alle</i>
" 18,	37,	" 6,	<i>to for tho.</i>
" 18,	38,	" 1,	<i>discharging for discharching. — l. 4, thereby for hereby.</i>
Page 19,	§ 40, n. 1,	line 1,	<i>proper for prope.</i>
" 19,	41,	" 7,	<i>read decline for nigh.</i>
" 25,	61, n. 1,	" 2,	<i>omit for ommit.</i>
" 31,	74, n. 1,	" 1,	<i>developed for developped. — n. 2, l. 5, read wôps for wôds.</i>
Page 32,	§ 78 (c)	line 3,	<i>read medial for initial.</i>
" 36,	87,	" 2,	<i>read has for have.</i>
" 40,	101,	" 1,	<i>101 for 161. — number for numbre.</i>
" 48,	122,	" 11,	<i>passed for past.</i>
" 53,	137,	" 2,	<i>read suffixes for suffix.</i>
" 60,	164,	" 5,	<i>read form for from.</i>
" 61,	167,	" 4,	<i>occurring for occuring.</i>
" 67,	176, n. 4,	" 1,	<i>The for Te.</i>
" 73,	189, n. 1,	" 2,	<i>read they for it.</i>
" 80,	212,	" 1,	<i>developed for developped. — l. 2, degrees for degress.</i>
Page 83,	§ 220 (i),	line 5,	<i>speech for speach.</i>

PHONOLOGY.

CHAP. I. LETTERS.

§ 1. The monuments of the Gothic language have been handed down in a peculiar alphabet whose inventor, according to Grecian ecclesiastic writers, was Ulfilas. The Gothic alphabet, however, is not entirely a new creation, but Ulfilas took, for foundation, the Greek alphabet which he accomodated to the state of the Gothic sounds, increasing it by several signs from the Latin alphabet, and, in a few cases, availing himself also of the runic alphabet. Of the Greek alphabet he also retained the order and the value of numbers. The Gothic alphabet is now sufficiently represented by the Latin one. In the following we give in the first line the original Gothic characters, in the second their numerical value, in the third the transcription of the Gothic characters by Latin letters which latter we shall henceforth employ exclusively.

ᚠ	ᚢ	ᚦ	ᚹ	ᚺ	ᚾ	ᚿ	ᚻ	ᚼ
1	2	3	4	5	6	7	8	9
a	b	g	d	e	q	z	h	þ
ᚠ	ᚢ	ᚦ	ᚹ	ᚺ	ᚾ	ᚿ	ᚻ	ᚼ
10	20	30	40	50	60	70	80	90
i	k	l	m	n	j	u	p	—

ᚱ	ᚵ	ᚦ	ᚷ	ᚢ	ᚨ	ᚩ	ᚱ	ᚹ
100	200	300	400	500	600	700	800	900
r	s	t	w	f	χ	h	o	—

Note 1. Of these signs one (*i*, 10) is represented by two forms. The *i* without dots occurs oftener, the *i* with dots stands at the beginning of a word and in the middle of a word after a vowel sign, i. e. when it begins a syllable by itself and does not form a diphthong with the preceding vowel, e. g., *frailiþ* (= *fra-itiþ*). In transcription *i* is employed throughout.

Note 2. Two signs taken from the Greek alphabet, the episema *koppa* (90) and *sampi* (900), are without any phonetic value, but serve only as numeral signs. — The letters, when denoting numerals, are marked by a horizontal stroke above, or by dots before or behind them: *ib̄* or *iḃ* = 12.

Note 3. In some cases the transcription of the Gothic signs is fluctuating. *v* is quite often written instead of *w* (§ 39, n. 1); — for the simple signs *q* and *h* are used: *kv* or *qu* (for *q* § 59, n. 1), *h* or *w* (for *h* § 63); — for *þ* which had been adopted from the Norse-A.-S. alphabet, also *th* is used (§ 71, n. 1).

Note 4. The Gothic monuments show only a few abbreviations; the holy names, *gub*, *frauja*, *iesus*, *χristus*, are always abbreviated. The abbreviations in the latter case are expressed by a stroke above them, and are in our texts usually written in full. E. g. *gᚢᚱ* = *gub*, *fā*, *fīns* = *frauja*, *frauᚷns*.

Note 5. The Goths had already before Ulfilas the Germanic runic letters. The names of these letters were also made use of for the new signs. The Gothic letters together with a few Gothic words and alphabets have been handed down to us in a Salzburg-Vienna manuscript of the 9. century: W. Grimm, *Wiener Jahrbücher der Literatur* 43, p. 4. et seq. Massmann, *Haupts Zeitschrift* I. p. 296 et seq. — The form of the names, however, is very corrupt. As to this, comp. especially A. Kirehhoff, *das gotische Runenalphabet*, 2. edit., Berlin 1854; J. Zaeher, *das gotische Alphabet Vulfilas und das Runenalphabet*, Leipzig 1855.

§ 2. Of the 27 signs two being only numeral signs, are dropped (§ 1, n. 2), a third, the *χ*, is retained only in Greek foreign words, especially in the name *Christus*, and it denotes no Gothic sound. Hence there remain 24 signs for simple sounds, whose phonetic value is to be established. These are:

a) Consonant signs:

p b f m w | t d þ s z n l r | k q g h lv j.

b) Vowel signs:

a e i o u, and

c) The combinations of two vowel signs:

ei iu ai au.

For the establishing of the pronunciation of these signs the following means are before us: 1) The Gothic alphabet is originally the Greek; hence, the pronunciation of the Greek letters, as that held in the 4th century, is also to be taken for that of the Gothic letters so long, as we have no proof to the contrary. 2) The use of the numerous Greek foreign words and proper nouns by Ulfilas. 3) The transcription of the Gothic proper nouns in Latin documents and by Latin authors of the 4th—8th centuries. 4) The testimony of the cognate Germanic languages. 5) Phonetic mutations and grammatical examples in the Gothic language itself enable us to draw conclusions as to the nature of the sounds.

Note 1. Concerning the pronunciation of the Gothic, comp. Wein-gaertner, *die Aussprache des Gothischen zur Zeit des Ulfilas*, Leipzig 1858; Fr. Dietrich, *über die Aussprache des Gotischen während der Zeit seines Bestehens*, Marburg 1862; for the consonants especially Paul, *zur Lautverschiebung*, Beiträge I. p. 147 et seq.

Note 2. An old testimony for the Gothic pronunciation in the Salzburg-Vienna MS.

<i>uuortun</i>	<i>otan</i>	<i>auar</i>	<i>euangeliū</i>	<i>ther</i>	<i>lucam</i>
<i>waurpun</i>	<i>npþan</i>	<i>afar</i>	<i>aiwaggeljo</i>	<i>þairh</i>	<i>Lokan</i>

<i>uuorthun</i>	<i>auar</i>	<i>thuo</i>	<i>iachuedant iachuatun</i>
<i>waurpun</i>	<i>afar</i>	<i>þo</i>	<i>jah queþun</i>

ubi dicit . genuit *j.* ponitur ubi gabriel .*g.* ponunt et alia his sim ubi aspiratione . ut dicitur *gah libeda jah libaida* diptongon *ai* pro e longa p ch *q* ponunt. — Comp. § 1, n. 5, and for explanation especially Kirchhoff p. 20 et seq.

CHAP. II. THE VOWELS.

a

§ 3. The Gothic *a* signifies as a rule the *short a*-sound [as in Germ. *Mann*].

Note 1. Foreign words and names, for example; *Annas*, Ἀννας; *Akaja*, Ἀχαΐα; *barbarus*, βάρβαρος; *aggilus*, ἄγγελος; *karkara*, career; *lukarn*, lucerna; *Kafarnaum*, καπερναούμ.

Note 2. Gothic names: *Athanaricus*, *Ariaricus*, *Amalafrigda* (Ammian).

§ 4. The short *a* is frequent both in stem-syllables and in inflection.

Examples: a) Stem-syllables: *agis*, terror; *aljis*, alius; *tagr*, tear; *alva*, aqua; *fadar*, father; *alan*, to grow; *hafjan*, to heave; *saltan*, to salt; *haldan*, to hold; *waldan*, to rule. — *ahtau*, octo; *hwapar*, uter; *awistr*, sheep-fold (O. H. G. *awi*, ovis); *bandi*, fetter; *barn*, child; *saggws*, cantus; all preterits of the III.—V. ablaut*-series: *bar*, I bore; *hlaf*, stole; *band*, bound; *gaf*, gave, etc.

b) Inflections: *daga* (dat. sing., § 90), *waurda* (n. a. pl., § 93), *giba* (n. a. s., § 96), *guma* (n. s., § 107), *hairtôna* (n. a. pl., § 109); — *blindamma*, *blindana*, *blinda*, *blindata* (strong adj., § 123); — *imma*, *ina*, *ita*, *ija*, *meina* (pron., § 150 et seq.); — *nima* (1. s. pres. ind.); *nimaima*, *nimaiwa*, *nimaina* (1. pl., du.; 3. pl. optat.); *haitada* (medio-passive, § 170); *sôkida* (weak pret., § 184); — adverbs: *-ba* (e. g. *glaggnwuba*), *nêlwa*, *inna*, *ana*, *waila*, etc.

Note 1. Apocope of an unaccented *a* before enclitics: *pat-ist*, *pat-ei*, *pan-uh*, *pamm-uh*, *pan-ei*, *pamm-ei*, *kar-ist*. — Also *frêt* and *frêtum* (pret. of *fra-itan*, to consume. (§ 176, n. 3).

Note 2. For *a* in the diphthongs *ai*, *au*, see §§ 21. 25.

§ 5. In a few cases *a* is also equivalent to long *â* [as in Engl. *father*]. (Comp. Holtzmann, *Altdeutsche Grammatik* I, 3 et seq.).

a) In foreign words: *Silbanus* (Silvanus), *aurâli* (orale), *spaiikulâtur* (speculator); *Peilâtus* etc.;

b) in the following Gothic words: *fâhan*, to catch (O. H. G. *fâhan*), *hâhan*, to hang (O. H. G. *hâhan*), *pâhta* (Pret. of *pugkjan*, to think); *brâhta* (pret. of *briggan*, to bring); *gafâhs* a haul; *faiurhâh*, curtain; *gahâhjô*, coherently; *gâhts*, a going. — In all these words *âh* stands for original *anh*. To this belong probably *pâhô*, clay; *unwâhs*, blameless.

*) For the meaning of this word, see remark on page 15.

e

§ 6. The sign *e* always signifies a long vowel, i. e. a close *ê* being very near to the sound of *i* [like *a* in Engl. *name*].

Note 1. In Greek words *η* is regularly represented by *ê*; e. g., *Gabriel*; *Kêfas*, *aikklêsjô*, *Krêta*; — but a few times also *ι*: *Naen*, *Naiv*; *Tykekus*, *Τυχικός*; *ailôa*, *êlwi*; and lastly *ε*, as in *Jared*, *Ἰαρέδ*.

Note 2. In Gothic names Latin writers first employ *e* for Gothic *ê*: *Sigismêres*, *Gelimêr*, *Reccarêd*; but also already at an early period *i* which since the 7. century has been used alone; e. g., *Theodemîr*, *Valamîr* (Comp. Dietrich, p. 62 et seq.).

§ 7. Gothic *ê* (corresponding regularly to O. H. G. and O. S. *â*) is found:

a) In reduplicated verbs, in part with the ablaut*) *ô* (§§ 179. 181): *grêtan*, *lêtan*, *slêpan*. b) In the plural preter. of the IV. and V. ablaut-series: *sêtum* (from *sitan*, to sit), *nêmun* (from *niman*, to take), *têmun* (from *timan*, to behoove), *êtum* (*itan*), and in the sing. pret.; *frêt* (Luke XV, 30). c) In derivations from the verbal stems given under (b); e. g., *andanêms*, agreeable; *andanêm*, a receiving; *gatêmba*, becoming; *uzêta*, manger. d) In other words, like *jêr*, year; *qêns*, wife, woman; *mêna*, moon; *lêkeis*, physician; *mêrjan*, to preach; *manasêps*, seed of man, world, etc. e) In formative syllables: *fahêps*, joy; *awêpi*, flock of sheep; *azêts*, easy; 2. pers. pret. of weak verbs, *-dês* (*nasidês* § 174). f) Final: In the termination of the gen. plur.; e. g., *dagê*; in monosyllabic instrumentals, *lvê*, *pê*; in particles and adverbs, as *svê*, *untê*, *hidrê*, *bisunjanê*, lastly in the datives, *hammêh*, *warjammêh*, *ainummê-hun* (Comp. §§ 163—66).

Note 1. *ê* before vowels appears as *ai*, see § 22.

Note 2. *ei* for *ê* is quite often found in the Gospel of St. Luke; e. g., *qeins* (= *qêns*), *faheid* (= *fahêd*), *fraleitais* (= *fralêtais*), Luke II. 5, 10, 29; *afleitan*, Matth. IX. 6, etc.

Note 3. Sporadically occurs also *i* for *ê*, often in the Gosp. of St. L.; e. g., *birusjos*, Luke II. 41; *qipeina* VIII. 56, IX. 21; *tawidideina* VI. 11; *duatsniwun*, Mk. VI. 54.

Note 4. On the contrary also *e* occurs in place of *i* and *ei* (§ 10, n. 5; § 17, n. 1).

§ 8. From this *ê* must be separated the *ê* in some Gothic words which corresponds to O. H. G. *ea*, *ia* (not *â*): *hêr*, here; *Krêks*, Greek; *fêra*, region, side; *mês*, table, dish.

*) See remark on page 15.

i

§ 9. *i* regularly denotes the short vowel *i* [as in Engl. *in*], while the corresponding long *î* is expressed by *ei* (§ 16).

Note 1. This *i* corresponds to Greek *ι*, only exceptionally does it stand for Greek *η* which is generally expressed by *ê*; e. g., *Ainisisimus*, Ὀνήσιμος; *Bipania*, Βηθάνια.

Note 2. The *i* in Gothic words denotes the long sound, when it is incorrectly employed for *ê* (Comp. § 7, n. 3).

§ 10. The Gothic *i*, from a historical point of view, is of two kinds: In it two originally separated sounds which, from a purely Gothic standpoint can no longer be distinguished, have coincided.

1) Gothic *i* = Early Germanic *e* (O. H. G. *ë*; — O. H. G. *i* before *n*, *m* + conson., and before *i* following); e. g., in the present tense of the verbs of III.—V. ablaut-series (§§ 32—34) *niman*, O. H. G. *nëman*; *giban*, O. H. G. *gëban*; *giba*, O. H. G. *gëba*; *bindan*, O. H. G. *bintan*; *itan*, to eat; *midjis*, medius; *hlifan*, to steal; *swistar*, O. H. G. *swëster*; *fidwôr*, four; *gifts*, gift; *qiss*, speech; partic. pret. of the V. ablaut-series: *gibans*, *itans*, *lisans*, *wigans*, *qipans*.

2) Gothic *i* = Early Germanic *i* (O. H. G. *i*); e. g., *lists*, stratagem; *fisks*, fish; *is*, he; *wissa*, I knew; *skritnan*, to be rent, torn; plur. pret. and part. pret. of the verbs of the I. ablaut-series (§ 30): *bitun*, *bitans* (from *beitan*), *stigun*, *stigans* (from *steigan*), *lipun*, *lipans* (from *leipan*).

Note 1. Final *i* stands in *nî*, *bî*, *sî*, *hîrî*; in the nominatives of fem. and neut. *j*-stems: *bandî*, band; *kunî*, kind; in acc., voc. of the masculines: *harî*; 3. sing. opt. preter., *nëmi*. This final *i* appears as *j*, when it becomes medial (§ 45).

Note 2. Final *i* before a following *i* of an enclitic word is elided in *nîs* (= *nî-ist*), *scî* (= *sî-ei*), *nîba* (*nî-iba*).

Note 3. Every *i* before *h* and *r* is broken to *ai* (Comp. § 20).

Note 4. *ij* is found in *ija*, eam; *prija*, tria; *frijan*, to hate; *frijôn*, to love; *sijum*, we are; *kijans*, germinating, and others. For *ij* also (but rarely) simple *i* is used: *fian*, *sium*, etc. — very frequently *j* is omitted only in *frijaþwa* (besides *frijapwa*) love.

Note 5. Sometimes *e* is employed for *i*; e. g., *usdrebi*, Mc. V. 10; *seneigana*, I. Tim. V. 1.

O

§ 11. The sign *o* in Gothic always denotes long *ô*, i. e. a close *ô* near to *û* [as in Engl. *note*].

Note 1. In Greek words *o* corresponds regularly to *ω*, rarely to *ο*; e. g., *Makidonja*, *Mazeδονία*; it also takes the place of *ov*: *Iodas*, *Ἰούδας*, Luke III. 26.

Note 2. *o* in Gothic words often stands for (short) *u* (§ 14, n. 3).

§ 12. *ô* in Gothic (= O. H. G. *uo*) is frequent, e. g., *brôþar*, brother; *flôðus*, flood, *bôka*, beech; *frôþs*, wise.

In the pret. of the VI. ablaut-series (§ 35) and of the *ê*-*ô*-series (§ 36): *ôl*, *hôf*, *ôg*; plur. *ôlum*, *hôfum*, *ôgum*; *lailôt*, *lailôtum*, *saisô*. In terminations; e. g., n. pl. *gibôðs*, *dagôðs*; w. v. II. *salbôn*; final, in genit. pl., *gibô*, *tuggônô*; nom. sing. *tuggô*, *hairtô*. Pronouns: *hwô*, *þô*, *sô*, *hwanô-h*, *ainnô-hun*, *hvarjanô-h*. Verb, *salbô*.

Note 1. For *ô* we find sometimes *u*: *gakrôtlûða* (from *krôtôn*), he is crushed, Luke XX. 18; *ûhtêdun*, they feared (from *ôg*), Mark. XI. 32.

Note 2. In some words *ô* before vowels is changed into *au*, § 26.

Note 3. Change from *o* to *u* in the inflection of *fôn*, gen. *funins*. Concerning this and other relations between *ô* and *u*, compare Kluge, Beiträge VI. 377 et seq., and Sievers VI. 564.

U

§ 13. The sign *u* in Gothic denotes both a short [as in Engl. *put*] and a long vowel [as in Engl. *rude*]; but short *u* is more frequent than long *û*.

Note 1. *u* in foreign words takes regularly the place of Greek *ov*. It often stands also for Greek *ο*: *diabulus*, *διάβολος* (and *diabailus*); *apaüstulus* (and *apaustailus*): *paintekuste*, *πεντηχοστή*.

Note 2. *u* for *ô* rare (§ 12, n. 1), *u* for *au* (§ 25, n. 3).

§ 14. Short *u* is very frequent in Gothic.

Examples: a) *juk*, yoke; *sunus*, son; *drus*, fall; *us-drusts*, a falling; *fralusts*, lost; *lusnan*, perish; *jus*, you; — in plur. pret. and partic. of the verbs of the II. series (§ 31); e. g., *gulum*, *gutans*, *lusum*, *lusans*; — in terminations of subst. of the *u*-decl., e. g., *handus*, *handu*; final, e. g., in *þu*, thou; *nu*, now; *-u*, an interrogative particle.

b) *wulfs*, wolf; *wulla*, wool; *gagumþs*, council, synagogue; *gulþ*, gold; *swumfsl*, pond; *hund*, 100; *sibun*, 7; *taihun*, 10;

fulls, full; *un-*, privative prefix; in the plur. pret. and part. pret. of the verbs of the III. series (§ 32): *bundum*, *bundans*, part. pret. of the verbs of the IV. series (§ 33): *numans*, *stulans*.

brukans, broken; *us-bruknan*, to be broken off; *trudan*, to tread, partic. *trudans*; *snutrs*, wise.

Note 1. *u*, when preceded by a vowel or *j*, becomes *w*: *kniu*, genit. *kniwis*; *skadus*, shadow; *skadweins*, shading; *skadwjan*; to shadow (comp. § 42).

Note 2. Before *h* and *r* every *u* is broken to *au*; comp. § 24.

Note 3. *u* is eight times (mostly in Luke) represented by *o*; e. g., *lauhmoni*, lightning, Luk. XVII. 24; *sunjos*, sons, L. XVI. 8; *ushofon*, Luke XVII. 13; *ainomêhun*, L. VIII. 43; *faiho*, cattle, Mk. X. 23.

Note 4. For *u* sometimes *au* is found in the terminations of the *u*-decl., e. g., *sunaus* (n. sing.) L. IV. 3; comp. § 105, n. 2.

§ 15. *û* is certainly long in a) *dûbo*, dove; *rûna*, mystery; *rûms*, room, roomy; **mûl* (in *faûrmûljan*, to bind up one's mouth, to muzzle); *brûps*, bride; *hûs*, house; *skûra*, shower; *ûhtwô*, morning-time; *ûhteigs*, *ûhtiugs*, timely; *hlûtrs*, pure, clear; *fûls*, foul; *mûks* soft (in *mûkamôdei*); *pûsundi*, 1000; *brûkjan*, to need, use; (*brûhta*, adj. *brûks*); *lûkan*, lock (§ 173, n. 2); *hrûkjan*, to crow (See Beitrage VI. 379); *ût*, out (*ûta*, etc.).

b) Through the omission of *n*: *pûhta* (preter. of *pugkjan*, to think); *pûhtus*, conscience; adj. *pûhts*, *hûhrus*, hunger; *jûhiza* (from *juggs*, young) disciple.

Note 1. *sûts*, sweet, probably from **swôts*; but instead of *fidûr*-, 4, in compounds (besides *fidwôr*), we should rather write *fidur*-, with short *u* (Comp. § 141, n. 1).

Note 2. In *Rûma*, Rome; *Rûmôneis*, a Roman, *û* stands for Latin *o*.

Note 3. *o* is found for *û* only in *ôhteigô*, II. Tim. IV. 2, Cod. B (= *ûhteigô* A).

Note 4. For *û* before vowels to *au*, see § 26b).

ei

§ 16. The sign *ei* stands for long *i* [like *ee* in Engl. *bee*], following the Greek which at the time of Ulfilas likewise gave *ei* the sound of *î*.

Note 1. In Greek words *ei* stands commonly for *ι*, but also for *ει*, and sometimes for *η*.

Note 2. For *ei* in place of Gothic *ê*, see § 7, n. 2.

§ 17. In Gothic words *ei* occurs in stem-syllables in the pres. of the verbs of the I. series (§ 30): *beitan*, to bite; *steigan*, to mount; it interchanges in the inflection of these verbs with *ai* and *i*.

Other examples: *heila*, time; *eisarn*, iron; *leipus*, (fruit-) wine; *leihts*, light; *weihs*, holy; *skeirs*, clear. Pronouns: *weis*, we; *meins*, *peins*, *seins*; — very frequent in formative and inflective syllables; e. g., adj. in *-eigs* (*mahteigs*); in *-eins* (*aiweins*, eternal); nomina actionis in *-eins* (*laisaeins*, doctrine); nom. gen. sing. of the masc. stems: *hairdeis*, herd; *laisareis*, teacher; and opt. pret. *nêmeis*, etc.; final, in feminines in *ei*: *managei* (§ 113); imperatives, *sôkei*, etc. (§ 186); relative particle *ei* (§ 157) and the combinations formed with it.

Note 1. Quite often occurs the sound *ei* expressed by *ê*, e. g., *wêhsa*, Mk. VIII. 26, 27; *akê*, Gal. II. 14; *izê*, Mk. IX. 1; Luke VIII. 13, 15, et al.

Note 2. *ei* for *in* occurs in the rare *seiteina*, II. Cor. XI. 28 (from *sinteins*, daily; *sinteinô*, always).

iu

§ 18. The Gothic *iu* is pronounced *i* + *u*, so that *i* forms the syllable, *u* being consonant; hence, *iu*.

Note 1. In Gothic words Latin writers render *iu* by *eu*, *eo*: *Theudes*, *Theudicodo*, *Theodoricus*.

Note 2. *iu* is dissyllabic in *sium* (§ 10, n. 4), *niu* (interrog. particle = *ni-u*, § 216); thns *i-û*.

§ 19. *iu* is a normal present vowel of the II. series (§ 31): *biugan*, bow; *biudan*, offer; it interchanges in these verbs with *au*, *u*. — In other words, for instance, *piuda*, people; *dius*, animal; *liuhap*, light; *diups*, deep; *siuks*, sick; *niujis*, new; *niun*, nine; *iup*, upwards; — *iu* does not occur in formative and inflective syllables, except in the rare *ûhtiugs* (§ 15).

Note 1. In *kniu*, knee; *triu*, tree; *qius*, living. *u* is taken to the following syllable (as *w*), as soon as these words become dissyllabic by inflection: *kniwis*, *triwis*, *qiwis*; comp. § 42.

ai

The sign *ai* in Gothic stands for two etymologically, and certainly also phonetically, different sounds.

§ 20. I. The short vowel *ai* [like *a* in Engl. *fat*]. — *ai* is employed in Gothic to denote a short, open *e*-sound. For the sake of distinction grammarians following Grimm's example, put an accent on the *i* (*ai*). To Gothic *ai* corresponds in O. H. G. and in the other Germanic languages short *e* or *i*. The short *e*-sound represented by *ai* occurs: 1) Before *h* (*h*-) and *r* which sounds change every short *i* into *ē* (*ai*) (§ 10, n. 3). E. g., *airpa*, earth; *wairpan*, to throw; *bairhts*, bright; *faihu*, cattle; *maihtsus*, dung; *raihts*, right; *taihun*, 10; *saihan*, to see; *paihum*, plur. pret. (of *peihan*, to grow). 2) In reduplicated syllables (§ 178) *haihald*, *aiaik* etc. 3) In some single words: *bairts*, bitter; *waila* (= O. H. G. *wēla*), well; *aippan* (= O. H. G. *eddo*), or; and perhaps also in the pronoun *jains*, that one (= O. H. G. *jēnēr*).

Note 1. The law for the transition of *i* to *ai* before *h*, *r* (so-called breaking) is almost without exception, and, likewise, holds good for the *i* which is common to all Germanic languages, and for the specially Gothic *i* (§ 10). *i* is retained before *h* and *r* in: *nih*, neque (= *ni uh*), *hiri*, come!; du. *hirjats*; plur. *hirjip* (§ 219), and in the rare forms: *sihu*, victory, I. Cor. 15, 37 (a gloss, instead of *sigis*); the related, probably corrupted, form *parihis* (adj. gen. sing.), not yet fulled (= new, said of cloth), Mt. IX. 16.

Note 2. Not every *ai* before *h*, *r* is *ai*; it can also be the old diphthong. E. g., *paih* (pret. = *rais*) [But plur. *paihum* (= *risum*) § 30]; *aih*. I have *aihts*, property; *haihs*, one-eyed; *air*, early; (O. H. G. *ēr*); *sair*, sorrow (O. H. G. *sēr*), *gairu*, sting; *airus*, messenger. Whether *ai* or *ai* is to be read, may in most cases be inferred from the other Germanic languages.

Note 3. Latin orthography expresses *ai* in Gothic names by *e*. E. g., *Ermanaricus* = Gothic **Airmanareiks*; *Ermenberga* — Gothic **Arminbairga*.

§ 21. II. The old diphthong *ai* [like *i* in Engl. *fine*]. By far the greater number of the Gothic *ais* express a diphthongal sound occurring in O. H. G. as *ei* or *ê*, in O. S. as *ê*, in O. N. as *ei*. In fact the Goths even at the time of Ulfilas seem to have pronounced this *ai* as *a* + *i*. For this *ai* we employ Grimm's sign *ái*, whenever it is likely to be confounded with *ai*.)

Examples of the diphthongal *ai* (before *h*, *r*, comp. § 20, n. 2): The preterits sing. of the I. ablaut-series (§ 30), *bait*, I bit (from *beitan*); *staiɡ*, I climbed (from *steigan*) etc.; *ains*, one;

hlaifs, loaf; *staiga*, path; *laisjan*, to teach; — *haitan*, to be called; *maitan*, to cut; *skaidan*, to depart; *aims*, time; — *hails*, healthy; *dails*, deal.

ai appears also in inflective syllables of the III. weak conjug. (§ 191), *habais*, *habaida*, etc.; in the opt. pres. *nimais*, etc.; *anstais*, gen. sing. *i*-decl.; in the strong adj. *blindaios*, etc. (§ 123); — final, as in *gibai*, *anstai* (dat. sing.), *nimai* (3. s. opt.), *blindai* (dat. sing. f., nom. pl. m. of the strong adj.); — monosyllables: *pai* (n. pl.), these; *twai*, 2; *bai*, both; *wai*, woe!

Note 1. Latin writers express the Gothic *ai* predominantly by *ai*, *ei*: *Dagalaiphus*, *Gaina*, *Radagaisus*, *Gisaleicus* (Comp. Dietrich, Ueber die Aussprache, etc.); *eils*, in the Latin epigramm (Haupt's Zeitschrift I. 379).

Note 2. *ai* and *aj* interchange in *wai*, woe; *wai-dêdja*, evil-doer, thief; and *wajamêrjan*, to blaspheme; *aims*, time, to which *ajukdups*, eternity, belongs.

§ 22. The *ai* in the reduplicated ablaut-verbs (§ 182) is almost universally taken also as a diphthongal *ai*: *saian*, to sow; *waian*, to blow; **laian*, to revile (occurs only in the pret., *lailôn*, unless *faienda*, R. 9, 19, is an error for *laianda*). But this *ai* stands etymologically for Gothic *ê*, and it answers also O. H. G. *â* (not *ei*!); O. H. G. *sâ-jan*, *wâ-jan*. The diphthong *ai* before a vowel ought to become *aj*; thus, **sajan*, *wajan*. Here phonetically *ai* perhaps = long *æ*, i. e. open *e* which latter represents, when standing before a vowel, the close *e* (*ê*); thus, *saian*, *waian* for *sêan*, *wêan*.

Note 1. Besides the usual *saian*, *saiþ* etc., also, but rarely, forms with *j* are found: *saijþ*, *saijands*, Mk. IV. 14; *saijþ* II. Cor. IX. 6, A (= *saiþ* B), Gal. VI. 7, 8, (= *saiþ* B).

§ 23. The fact that the Gothic sign *ai* may denote both short and long *e* (*ä*) is evident from its regularly representing Greek sounds. As a rule *ai* = *ε*, for example in *aikklēsjô*, *ἐκκλησία*; *Aileisabaiþ*, *Ἐλισάβετ*; *Baiailzaibul*, *Βεελζεβοὺλ*; *Gainnêsaraibþ*, *Γεννησαρέτ*; likewise = *αι* (i. e. *ê*): *Idumaia*, *Ἰδουμαία*; *Haibraius*, *Ἑβραῖος*; *hairaisis*, *αἰρεῖσις*, etc.

Note 1. Gothic *ai* corresponding to Greek *η* is exceptional; E. g., *Hairodiadins*, gen. belonging to nom. *Ἡρωδίας*, Mk. VI. 17; *Neikaidaimus* (Skeir. 52), *Νικόδημος* (otherwise written *Nikaudemus*).

au

Also Gothic *au* stands (like *ai*) for historically and phonetically different sounds.

§ 24. I. The short vowel *ai* [like Engl. *o* in *not*]. — *au* in Gothic denotes a short open *o*-sound. In this case it is represented in grammatical writings by *ai* in order to distinguish it from the diphthong *au*. To Gothic *ai* corresponds *o* or *u* in O. H. G. and in the other Germanic languages.

ai in Gothic words stands before *h* and *r*. It has developed from *u* which, when standing before those sounds, is always „broken,, to *ö*.

Examples: *wairms*, worm; *hairn*, horn; *bairgs*, (O. H. G. *burg*), city; *waird*, word; *wairpum*, plur. pret. of *wairpan*, to throw (Comp. § 32); *saihts*, sickness (O. H. G. *suht*); *daihtar*, daughter; *aihsa*, ox; *taihum*, pret. plur. of *tiuhan* (§ 31); *baihta*, pret. of *bugjan*, to buy.

Note 1. The use of *ai* before other sounds is entirely exceptional, and its correctness is doubtful. Thus in *auftö*, perhaps (also once *uftö*, Mt. XXVII. 64); *bisauljan* to sully; *bisaulnan*, to be defiled. Here belongs, according to Holtzmann, also *ufbauljan*, to puff up (II. Tim. III, 4).

Note 2. a) short *u* has become *ai* before *h* and *r* without any exception. An apparent exception is the enclitic *-uh*, *and*, but here *u* is owing to a secondary development: it is not found at all after a short accented vowel nor after a long vowel or diphthong; e. g., *sa-h*, *ni-h*, *pai-h*, *wiljau-h*, *harjanö-h*; *u* occurs after consonants, and in polysyllables which have dropped a final short *a*; e. g., *hwaz-uh*, *þammuh* (= *þamma uh*), *qipuh* (= *qipa uh*). — Other *us* standing before *h* are long, e. g., *þaihta* (comp. § 15). b) *u* before *r* is a few times found in unaccented syllables, namely in the foreign words *spaiikulatur* and *pairpura* (and *pairpaira*); also in the Gothic word *fidur-* (§ 141, n. 1). The prefix *ur-* (in *urrisan*, *urruns*, etc.) which has developed by assimilation from *us-*, does not belong here (§ 78, n. 4).

Note 3. *au* before *h* and *r* has not in every case developed from *u*, but may also be the diphthong *au*, e. g., *haihs*, high; *taih*, pret. of *tiuhan* (but plur. *taihum* § 31); *gairs*, sad, grievous (to which O. H. G. *görag* belongs).

Note 4. We will have to take the *au* which occurs in the *u*-decl. in place of *u* (§ 14, n. 4) also as *ai*. Comp. also *uftö* for *auftö* (§ 24, n. 1).

Note 5. The Greek *o* is regularly represented by *ai*; e. g., *apaululus*, ἀπόστολος; *alabastraun*, ἀλάβαστρον; *Barpaulaumaus*, Βαρθολομαῖος; *Pauntius*, Πόντιος. — *ai* = *v* in *Sair*, Σῆρος; *pairpaira*, πορφυρά.

§ 25. II. The old diphthong *au* [like *ou* in Engl. *house*]. *au*, when not standing before *h* and *r* (sometimes also before these, § 24, n. 3), is a diphthongal sound to which correspond *au*, *ou* or *ô* in O. H. G., *ô* in O. S., *au* in O. N. (Following Grimm) we express this sound by *âu*, whenever it is to be distinguished from *au*.

Examples: The preterits sing. of the II. ablaut-series (§ 31), *gaut*, I poured (from *giutan*); *laug*, I lied, etc.; *laugnjan*, deny; *daupjan*, baptize; *galaubjan*, believe; *galaubeins*, belief; *daupus*, death; — *aukan*, increase; *hlaupan*, to run; *stautan*, smite. — *haubip*, head; *augô*, eye.

In the *u*-declension *au* occurs in inflections and final: *sunaus*, *sunau*; 1. p. sing. opt., *nīmau*, *nēmjaui*; 3. s. imper. *lausjadaui*; opt. middle, *haitaidau*.

Note 1. *au* often interchanges with *aw* (comp. § 42); e. g., *taujan* pret. *tawida*, to do; *manvi* gen. *maujos*, girl; *snīwan* pret. *snawu*, to hasten.

Note 2. Latin authors express *au* by *au*; e. g., *Ausila*, *Austrovaldis*, *Audericus*.

Note 3. For *âu* often occurs *u* in the *u*-decl.; comp. 105, n. 2.

§ 26. Another *au* both historically and most likely also phonetically different from the former ones, is found before vowels.

a) For original *ô*: *stauida* pret. of *stôjan*, to judge; *staua*, f., judgment; *staua*, m., judge; *tauī*, n., gen. *tôjis*, deed (comp. also *ubiltôjis*, evildoer, thief; *taujan*, *tawida*, to do); *afmauidai* and *afdauidai* part. pret., „defatigati„ (from **afmôjan* and **af-dôjan*); *sauil* n., sun.

b) For *û* of the other Germ. languages: *trauan* (O. H. G. *trûen*), to trust, *bauan* (O. H. G. *bûan*), to dwell, and *bnauan*, to rub (O. H. G. *nûan*, O. N. *nûa*) of which only *bnauandans* is found (Lu. VI. 1).

This *au* is not changed into *aw* before vowels, therefore it must denote a single sound; it is very likely to be long corresponding to *âu*, and thus a long open *ô* [E. *a* in *fall*] distinct from the close sound (which is nearer to *û*) denoted by Gothic *ô*. Accordingly, Gothic *ô*, *û* before a vowel have passed over into *au* (*â*). For other explanations, comp. Beitr. VII. p. 152 et seq., VIII. p. 210 et seq.

Note 1. Also Greek ω which in other cases is regularly transcribed by \hat{o} , is represented by au before vowels: *Trauada*, *Tῶάς*; *Nauêl*, *Nwê*; *Lauidja*, *Awîç*.

Note 2. \hat{o} before the vowel u is however found in the pret. forms, *lailðun*, *waiwðun* (from *laian*, *waiian* (§ 182)).

APPENDIX.

§ 27. Besides the above discussed vowel signs, also other signs having generally a consonantal value, may discharge the function of vowels. The Gothic *l*, *m*, *n*, *r* are very often vocalic, i. e. syllabic, e. g., at the end of words which very often have dropped an original vowel suffix, compensation for which is made by the liquid becoming syllabic. Thus the Gothic has dissyllabic words with vocalic liquids, e. g., *akrs* (field), *fugls* (fowl), *taikns* (token, sign), *maipms* (gift).

Note 1. The West-Germanic languages have developed a new vowel (O. H. G. *a*) from these vocalic liquids; e. g., O. H. G. *akkar*, *fogal*, *zeihhan*, O. S. *mêðom*.

CHAP. III. VIEW OF THE GOTH. VOCALISM.

A. PHONETIC SYSTEM.

§ 28. In the preceding paragraphs we have arranged the Gothic vowels according to their written characters. Now they will be arranged according to the nature of the sounds which are expressed by those characters. We lay down as a basis the natural vowel scale moving as intermediates between the extremes *i* and *u* in a sevenfold division:

i e ä a â o u.

e and *o* denote here the close *e* and *o* lying respectively near *i* and *u*; *ä* denotes the open *e*, *â* the open *o*.

In the following view it will be stated whether each of these stages is present in Gothic and by what character it is expressed.

- i: short *i* (§ 10).
- long *ei* (§§ 16. 17).
- e: short wanting
- long *ê* (§§ 6—8).

- ä: short *ai* (§ 20).
 long wanting (comp. however *ai*. § 22?)
 a: short *a* (§§ 3. 4).
 long *â* (§ 5).
 â: short *ai* (§ 24).
 long? (perhaps *au* in § 26).
 o: short (wanting).
 long *ô* (§§ 11. 12).
 u: short *u* (§§ 13. 14).
 long *û* (§ 15).

Also the diphthongal sounds:

- iu* (§§ 18. 19).
ai (§ 21).
au (§ 25).

B. HISTORICAL SYSTEM (ABLAUT-SERIES).

§ 29. The Gothic vowels regarded from a historico-etymological point of view, may be grouped into a number of related vowels. Vowels belonging to any one of these series may, in formations with the same root, change among themselves; in the formations of tenses, as also in the verbal and nominal derivations all vowels which belong to the same series may occur, but not such as do not belong to the same series. This change of vowels within a series is called *ablaut*,*) the series themselves *ablaut-series*. The *ablaut-series* are seen most distinctly in the verb. The relation between vowels in the same *ablaut-series* is not a phonetic but a historical one, its foundation lying without the domain of the Germanic but within that of the comparative Indo-Germanic grammar. Here follow the *ablaut-series*, as they occur in the verbal inflection (comp. § 172 et seq.).

§ 30. I. Series:

ei ai i (ai) i (ai)

*) English writers have no settled name for this kind of vowel change. *Sweet*, in his *Anglo-Saxon Reader*, calls *ablaut* „gradation,” and *umlaut* „mutation,” whereas in his „*History of English Sounds*,” he speaks of „*umlaut*,” and „*umlauts*.” *March* uses the terms „*umlaut*,” and „*ablaut*,” throughout. — I follow his example. — (Transl.).

Examples: *reisan* (*urreisen*), *rais*, *risum*, *risans*, to rise; *urraisjan*, to make to rise, to raise up; *urristis* f., resurrection; — *peihan*, *pâih*, *paihum*, *paihans*, to flourish, increase; — *wait*, J know, pl. *nitum*; *weitan*, to see; *weit-wôds*, witness; *lubja-leisei*, f., witchcraft; *lists*, f., cunning; *laisjan*, to teach.

Note. The *i* in this series is the Early Germanic *i* mentioned in § 10, 2.

§ 31. II. Series:

iu au u (ai) u (ai)

Examples: *giuta*, *gaut*, *gutum*, *gutans*, to pour; *gutnan*, to be poured; *liugan*, *laug*, *lugum*, *lugans*, to lie; *liugnja*, m., liar; *liugn*, n., lie; *analaugns*, secret; *laugnjan*, to deny; — *galaubjan*, to believe; *galaubeins*, belief; *liubs*, beloved, dear; *lubô*, f., love; *lubains*, f., hope; — *siuks*, sick; *saihts*, f., sickness; — *driusan*, to fall; *drausjan* to make to fall; *drus*, m., fall; *driusô*, f., slope.

§ 32. III. Series:

i (ai) a u (ai) u (ai)

The themes of this series always have a double consonant after the vowel, generally a double liquid, or a liquid (*l*, *m*, *n*, *r*) with another consonant.

Examples: *bindan*, *band*, *bundum*, *bundans*, to bind; *band*, f., band; *bandja*, m., prisoner; *gabinda*, f., band, bond; *andbundnan*, to be loosened; *gabundi*, f., bond; — *rinnan*, to run; *rannjan*, to cause to run; *runs*, m., a run, course; *rinnô*, f., brook; — *wairpan*, *warp*, *wairpum*, *wairpans*, to throw; *uswairpa*, f., a casting away, an outcast; — *pairsan*, to be dry (withered); *pairsnan*, to wither away; *pairsus*, dry, parched; *paiirstei*, thirst; — *drigkan*, to drink; *dragkjan*, to give to drink; *dragk*, n., a drink; — *drugkja*, m., drinker; *drugkanei*, f., drunkenness; *priskan*, to thrash; *gaprask*, n., thrashing-floor;

Note. The *i* of this and the following two series is that given in § 10, 1 (= Early Germanic *e*).

§ 33. IV. Series:

i (ai) a ê u (ai)

Alle stems of this series have simple liquids (*l*, *m*, *n*, *r*) after the vowel.

Examples: *niman*, *nam*, *nêmun*, *numans*, to take; *-numja*, m., taker; *anda-numts*, f., a receiving, acceptance; *andanêms*, agreeable; *andanêm*, n., a receiving; — *baïran*, *bar*, *bêrum*, *baïrans*, to bear; *baïr*, m., natus; *barn*, n., child; *bêrusjôs*, parents; — *ga-timan*, to behoove, agree; *ga-tamjan*, to tame; *gatêmiba* fitly.

Note 1. To this series belong also *brikan*, *brak*, *brêkum*, *brukans*, to break; *gabruka*, f., fragment; *us-bruknan*, to be broken off; *brakja*, f., strife, struggle. — Also *trudan*, to tread (§ 175, n. 2).

§ 34. V. Series:

i (ai) a ê i (ai)

The vowel of the stems of this series is followed by a single consonant, not a liquid.

Examples; *giban*, *gaf*, *gêbum*, *gibans*, to give; *giba*, f., gift; *gabeï*, f., riches; — *sitan*, to sit; *satjan*, to set; *anda-sêts*, abominable; — *mitan*, to measure; *mitôn*, to think, reason upon; *mitaps*, f., measure; *usmêt*, n., manner of life (conversation); — to be saved; *ga-nisan*, *nasjan*, to save; *ganists*, salvation.

Note 1. Here belongs also *sailvan*, *sah*, *sêhrum*, *sailvans*, because *h* has the value of a single sound (§ 63, n. 1).

§ 35. VI. Series:

a ô ô a

All stems of this series end in a single consonant.

Examples: *wakan*, *wêk*, *wêkum*, *wakans*, to wake; *waknan*, to be awakened; *wahtwô*, f., watch. — *graban*, to grave, dig; *grôba*, f., hole, pit, *graba*, f., ditch; — *frapjan*, *frôp*, to understand; *frapi*, n., understanding; *frôps*, wise, prudent; *frôdei*, f., understanding; — *hafjan*, *hêf*, to heave; *-hafnan*, to be exalted; *haban*, to bave; *ungahôbains*, f., incontinency; — *ôg*, I fear; *unagands*, fearless; *ôgjan*, to frighten; *usagjan*, to terrify; *agis*, n., fear; — *sakan*, to strive, contend; *sakjô*, f., strife; *sôkjan*, to seek; *sôkns*, f., question, inquiry; *unand-sôks*, irrefutable.

§ 36. Series ê ô (VII. ablaut-series).

A connection between *ê* and *ô* is found in the so-called reduplicated ablaut-verbs, as in *lêtan*, *lailôt*, etc.; *saian* (= **sêan*, § 22), *saisô*, etc. Comp. § 180 et seq.

Note 1. This series is no longer found in the verbal inflection of the other Germanic languages, but its existence is proved by its occurring in word-formation, for example O. H. G. (*â*:*ô*) *tât*, f.: *tôn*, *tuon*, to do; — *knâun*, to know: *knôt*, *chnuat*, f. kin, race.

CHAP. IV. CONSONANTS.

§ 37. The consonant signs whose value and occurrence we have to discuss here, have already been mentioned in § 2. We divide the sounds discharging the function of consonants into sonorous*) consonants and noise-sounds. Comp. Sievers, *Grundzüge der Phonetik* p. 40 et seq. According to this the Gothic consonant signs, *w, j, l, m, n, r*, fall into the class of sonorous consonants, the rest into that of noise sounds.

A. SONOROUS CONSONANTS.

THE SEMIVOWELS *w* AND *j*.

§ 38. *w* and *j* are the vowel sounds *u* and *i* discharging a consonantal function. Hence in Gothic the change between *i* and *j*, *u* and *w*, according to their position in the word and the hereby conditioned function of the sounds as vowels or as consonants. The consonantal *i* and *u* which in other languages are expressed by the same characters as the vowels *i* and *u*, have special signs in Gothic, *j* and *w*. These sounds are also termed „semi-vowels“, an expression, however, not quite proper.

w.

§ 39. The sign of the Gothic alphabet which we represent by *w*, is, in form and in alphabetic order, the Greek *v*. This it also represents in Greek foreign nouns, uniformly, for example, *Pawlus*, Παῦλος; *Daveid*, Δαβίδ; αἰναγγέλῃδ, εὐαγγέλιον; παρακαλῆ, παρασκευή. But Gothic *w* is not only employed in the combinations *aw*, *ew*, in which the Greek *v* had perhaps at that time already the value of a spirant, but it stands also for simple Greek *v* with a vocalic function, for example, *Symaiðn*, Συμεών; *synagôgê*, συναγωγή; *martnr*, μάρτυρ. But in the latter case our transcriptions of the Gothic texts put (obscuring the true state of affair) *y* instead of *w* (*Symaiðn*, *synagôgê*, *martyr*).

*) I have literally rendered the terms „sonore Consonanten“, and „Geräuschlaute“, by „sonorous consonants“, and „noise sounds“, but instead of the former the term „simple voice sounds“ may be used as well. In using the term „sonorous“, the student must carefully distinguish between the latter and „sonant“. For this see the above cited work of Sievers p. 41, n. 1. — I desire gratefully to record my obligation to Prof. Sievers for kindly revising my original remarks on the above mentioned terms. — Tr.

Note 1. In most of the later texts the transcription of the Gothic sign is *v*, but because of the correspondence in the other Germanic languages, we recommend the use of *w* (e. g. Gothic *wilja*, M. H. G., N. H. G. *wille*, A.-S. *willa*, N. E. *will*).

§ 40. In Gothic words we may rightly ascribe to *w* the phonetic value of the consonantal *u* (= Engl. *w*).

Note 1. Latin writers have commonly rendered *w* in propre nouns by *uu*: *Vvilia*, *Uualamir*; but there occurs also frequently *Ub*: *Ubadila* (= *Wadila*), *Ubadamirus* (= *Wadamêrs*), etc. Comp. Dietrich pp. 77—80.

§ 41. Gothic initial *w* is frequent, for inst., *wasjan*, to dress; *witan*, to know; *wiljan*, to will; *wair*, man.

Initial before *l* and *r*; e. g., *wlits*, countenance; *wrikan*, to persecute; *wrôhjan*, to accuse.

After the consonants: *t*, *d*, *þ*, *s*; e. g., *twai*, two; *dwals*, foolish; *þwahan*, to wash; *swistar*, sister.

Medial before vowels, for example, *awistr*, sheep-fold; *saiwala*, soul; *hneiwān*, to nigh; *siggwān*, to sing; *ûhtwô*, dawn; *taihsnô*, right hand; *nidwa*, rust.

Note 1. The signs *q* (*kw*) and *hw* (*hw*) are also generally taken as combinations of *k* and *w* and *h* and *w*. But the fact is proved that *q* and *hw* are simple labialised guttural sounds (§§ 59. 63). On the other hand, however, *q* and *hw* in H. G. are treated the same as, for example, Gothic *tw*, *gm*, etc. which drop medial *w*. E. g., Gothic *ûhtwô*, *siggwān* = O. H. G. *ûhta*, *singan*; likewise Gothic *siggān*, *saihwān* = O. H. G. *sinkan*, *sehan*. This, of course, proves nothing as to the value of the Gothic signs, but establishes the fact, that in Early Germanic the sounds *tw*, *gm*, etc. must have been analogous to *kw* and *hw*.

§ 42. 1) *w* remains unchanged after long vowels, diphthongs, and consonants a) when final, b) before the *s* of the nominative, c) before *j*. E. g., *lêw*, n., occasion, opportunity; *hlaiw*, n., grave; *wairstw*, n., work; b) *snaiws*, snow, *triggnws*, true, faithful; c) *lêwjan*, to betray; *hnaiwjan*, to abase; *skadwjan*, to shadow (*skadus*, a shadow); *armjô*, adv., in vain.

2) In all three cases, however, *w* becomes *u* after a short vowel. E. g., a) *snau* (pret. of *snaiwan*, § 176, n. 2); *triu*, tree (gen. *triwis*); *kniu*, knee (gen. *kniwis*); b) *naus*, m., a dead man (g. *namis*), *þius*, servant (gen. *þiwis*); c) *mawi* (gen. *maujôs*), girl; *gawi* (gen. *gaujis*), country, region; *þini* (*þiujôs*), maid; *tawida*, pres. inf. *taujan*, to do; *straujan*, to strew, pret. *strawida*; *giujan*, to quicken, pret. *qinida*.

Note 1. Thus a word does not end in *aw*, *iw*, *aws*, *iws*, except *lasius*, weak, which is found only once (II. Cor. X. 10).

Note 2. *aw* occurs before *j* in *usskanjan*, to (re-) awake (I. Cor. XV. 34; II. Tim. II. 26 (B)), where we would expect *au*.

Note 3. Examples for the position of medial *w* before consonants other than *j* and *s* are not found; — before *n* after a short vowel *u* is found in *qīnan*, to become alive (st. *qīwa-*).

j.

§ 43. The sign *j* stands regularly for Greek *ι* before vowels in *Akaja*, Ἀχαία. *Murja*, Μαρία; *Judas*, Ἰούδας; *Iskar-jôtês*, Ἰσχαριώτης, etc. But Gothic *i* is also often used for Greek *ι* before vowels, e. g., *Iskariôtês*, *Zacharias*, *Gabriel*, *Judas*. — The sign *j* in Gothic pronunciation has probably the value of the consonantal *i*, not the sound of the German spirant *j*.

§ 44. a) In Gothic words *j* stands initially, e. g., *juk*, yoke *jêr*, year; *ju*, already; *jus*, you. b) *medially* after vowels and consonants, but always before vowels, never before consonants. E. g., *midjis*, medius; *lagjan*, to lay; *niujis*, new; *frauja*, lord; *prija*, tria; *bajôps*, both. c) *ji* is contracted into *ei* after a long close syllable, but is retained after a short syllable and immediately after a long vowel. This is especially the case in the masculines (and neuters) of stems in *-ja* (§§ 82. 117); *harjis*, *tôjis* (doer), but *hairdeis*, dat. *hairdja*; furthermore in the I. weak conjugation: *sôkja*, *sôkeis*, *sôkeip*, but *nasjip*, he saves; *stôjip*, he judges.

Note 1. Exceptions to this rule under e) § 95.

Note 2. Only *i* is often employed for medial *ij* before vowels. See § 10, n. 4; sporadic *j* in *saijan*; see § 22, n. 1.

§ 45. *j* is never final: In this case it is changed into *i*; e. g., *harjis*, acc. *hari*; *mawi*, gen. *maujôs* (see § 42, c), *tau*, deed, gen. *tôjis*.

Note 1. Change of *aj* and *ai*, see § 21, n. 2.

THE LIQUIDS.

l.

§ 46. In Gothic *l* often occurs initially, medially, and finally. E. g., *laggs*, long; *galaubjan*, to believe; *liuhap*, light; *lauhmuni*, lightning; *wiljan*, to will; *aljïs*, alius; *blôma*, flower: — double *l*, as in *fill*, fell, skin, hide; *fulls*, full; *wulla*, wool.

Note 1. Syllabic *l* (§ 27), e. g., in *fugls*, fowl, bird; *tuggl*, luminary, star; *tagl*, hair; *swumfsl*, pond, pool; *sigljan*, to seal.

Note 2. Gothic *l* always corresponds to Greek *λ*. It is interpolated in *alabalstrain*, ἀλάβαστρον.

r.

§ 47. *r* is equivalent to Greek ρ , and occurs frequently in Gothic words; e. g., *raihts*, right; *raubôn*, to rob; *bairan*, to bear; *fidwôr*, four. — Double *r* is rare: *qairrus*, gentle; *and-staurran*, threaten; *fairra*, far.

Note 1. Syllabic *r* (§ 27), e. g., in *akrs*, field; *brôpr* (dat. sing. of *brôpar*); *figgrs*, finger; *tagr*, tear; *hlûtrs*, pure; *fagr*s fair, suitable; *maurpr*, murder; *huggrjan*, to hunger.

Note 2. Every *i* before *r* becomes *ai*, every *u* is changed to *au*; see §§ 20. 24.

m.

§ 48. *m* is found in all positions. E. g. *mizdô*, f., reward; *mêna*, m., moon; *amsa*, m., shoulder; *guma*, m., man; final; e. g., *nam*, I took; in terminations of dat. pl., *dagam*, etc.; 1. pers. pl., *nimam*, *nêmun*, etc. — Double *m*, as in *swamms*, sponge; *wamm*, n., spot; in the pronominal datives, *imma*, *blindamma*.

Note 1. Syllabic *m* (§ 27) in *mâipms*, gift; *bagms*, tree.

n. *

§ 49. Initial *n*. E. g., *nahts*, night; *niujis*, new; *ni* (negat. particle); medial, as in *kuni*, n., kin, race; *ains*, unus; final, as in *lawn*, n., reward; *nin*, nine; often in inflection (dat. s. *hanin*; infinitive, *niman*; *nêmun*, 3 p. pl. pret., etc.).

Double *n* occurs frequently; e. g., *brinnan*, to burn; *spinnan*, to spin; *rinnan*, to run; *kann*, I know; *kannjan* to make known; *manna*, man; *brunna*, well. *nn* is retained when final and before *j*, but becomes *n* before other consonants: *kant*, *kunpa* (from *kann*); *rant* (2. s. pret. of *rinnan*), *brunsts* (from *brinnan*), *runs*, *run* (belonging to *rinnan*).

Note 1. Syllabic *n* (§ 27). E. g., *anabusns*, f., command (-ment); *taikns*, token, sign; *ibns*; even; *laugnjan*, to deny; *swêgnjan*, to rejoice.

§ 50. Before guttural consonants *n* becomes a guttural nasal. This is denoted in Gothic by *g* (*gg*) (see § 67).

Note 1. The (guttural) nasal disappears before *h*, and the preceding vowel is compensatively lengthened. See § 5, b and § 15, b.

B. NOISE SOUNDS.**LABIALS.****p.**

§ 51. The sign *p* answers Greek π . It is not very frequent in Gothic words. a) Initial *p* is almost entirely

wanting in purely Gothic words; the cases in which it occurs, are either evidently foreign words, or at least etymologically obscure inasmuch as we may suspect that they have been borrowed from other languages: *plinsjan*, to dance; *plats*, patch; *anapraggan*, oppress; *paida*, coat, dress; *puggs*, purse; *peikabagms*, palm-tree; *pund*, pound; *plapja* street (platea); *pistikeins*, *πιστιζός*; *paúrpara*, purple.

b) *p*, medial and final, is found in purely Gothic words. E. g., *slêpan*, to sleep; *greipan*, to gripe; *hōpan*, to boast; *skapjan*, to make; *hlaupan*, to run; *diups*, deep; *hairpan*, to throw; *hilpan*, to help; *skip*, ship; *iup*, upwards. — The initial combination *sp*: *sparwa*, sparrow; *spillôn*, to tell; *spinnan*, to spin.

Note 1. *pp* does not occur.

Note 2. *p* is changed into *f* before *t* in: *gaskafts*, f., creature (from *skapjan*); *hōftuli*, f., glory (from *hōpan*).

f.

§ 52. Gothic *f* in foreign words corresponds to Greek *φ*. E. g., *Filippus*, *Φίλιππος*; *Kajafa*, *Καϊάφας*. Latin writers render Gothic *f* mostly by *ph* (Dietrich p. 75), e. g., *Dagataiphus*, *Phaeba*. Hence, Gothic *f* has probably been labial, not labiodental, as is evident from the Gothic *fimf*, *hamfs*.

§ 53. a) Initial *f* in Gothic words abounds. E. g., *fōtus*, foot; *fadar*, father; *flōdus*, flood; *faihu*, cattle; *fūls*, foul; *frōps*, wise; *frius*, frost, coldness.

b) *f* final and medial is found in but a few words; e. g., *hlifan*, to steal; *hafjan*, to heave; *hiufan*, to lament; *lōfa*, m. palm of the hand; *ufar*, over; *afar*, after. Before consonants; e. g., *luftus*, air; *hamfs*, maimed; *tweifls*, doubt; *wulfs*, wolf; — final, *fimf*, five; *hōf* (from *hafjan*); *parf*, I need.

Note 1. *f* final and before nominative *s* occurs very often for medial *b*. See § 56.

Note 2. Medial *f*'s before *t* (*n*) represent *b* (§ 56, n. 3), before *t* also *p* (see § 51, n. 2).

Note 3. *ff* does not occur.

b.

§ 54. *b* corresponds to Greek *β* which it represents in foreign words; e. g., *barbarus*, *βάρβαρος*; *Jakob*, *Ἰακώβ*. The pronunciation of Greek *β* was that of a labial soft spirant

(= Engl. *v*). Gothic *b* had the same pronunciation (= Engl. *v*) when final after vowels, but initial and medial after consonants it denotes the soft stop-sound (Engl. *b*).

Note 1. Gothic *b* in Latin foreign words, between vowels, represents Lat. *v*, after *m*, however, *b*: *Silbanus*, Silvanus; *Naubaimbair*, November; *anakumbjan*, eumbere.

Note 2. Gothic *b*, final and after consonants in Gothic names, is in Latin writers represented by Lat. *b*, for example, *Amala-berga*, *Hildibald*, *Albila*, but medially between vowels by Lat. *v*; e. g., *Liuva*, *Erelieva*. Comp. Dietrich p. 71; Paul, Beitr. I. 145 et seq.

§ 55. Examples for *b*:

a) Initial: *bairan*, to bear; *beitan*, to bite; *brikan*, to break; *brùkjan*, to make use of, to want; *blësan*, to blow; *biudan*, to offer; *blôma*, flower; *brôþar*, brother; *bôka*, letter.

b) Medial: 1) *liuba* (w. m. adj.) beloved; *galaubjan*, to believe; *graban*, to dig; *sibja*, relationship; *arbi*, heir; *kalbô*, calf.

2) *haubiþ*, head; *hlaibis* (gen. of *hlaifs*) bread; *sibun*, seven; *haban*, to have; *skaban*, to shave; *(bi-)leiban*, to remain; *liban*, to live, *biraubôn*, to rob, bereave; *salbôn*, to anoint.

Note 1. *bb* is not found in Gothic words, except in foreign words, e. g., *sabbatus*.

§ 56. Final *b* is retained before the *s* of the nominative and before the *t* of 2. p. s. pret. only after consonants (*l*, *m*, *r*), after vowels it becomes *f*. This is only to be understood in the following manner: *b* after a vowel had a spirant-sound (§ 54) which, when final, is changed into the corresponding hard spirant. But after consonants *b*, when final and medial, had the value as stop-sound. Thus, *giban*, to give; pret. 1. 3. pers. s. *gaf*; 2. p. imperat. *gif*; *hlaifs*, bread; acc. *hlaif*, n. pl. *hlaibôs*; — but *lomb*, lamb; *dumbs*, dumb; *swairban*, to wipe, pret. *swarb*.

Note 1. To the rule for final *f* instead of medial *b* after vowels our texts show a few exceptions, but since the great majority of examples agree with it, the rule is proved valid and is historically founded. It has also a striking analogon in Old Saxon: *geþan* — *gaf*; *lioþo* — *lioþ* (but *lamb*). The exceptional cases with *b* final, 21 in all, are found only in particular parts of the sources (7 in Luke, 5 in the Thessalonian letters, 4 in the Gospel of St. John, 3 Skeireins, in all the other texts only once each in Mark and Eph.). Therefore, we may refer the anomalous *bs* to the writers of the respective pieces, who either from purely orthographic considerations employed medial *bs* also finally, or in order to express the pronunciation as it existed at their time, according to which sonants

were also pronounced finally. The latter supposition is supported by the fact that in the Arezzo document (of the 6th century) *Gudilub* is written.

The exceptions with verbs are rare, only *grôb* Ln. VI. 48, and *gadôb* Sk. 42; — forms with *f* are found in *gaf*, *gaft*, *gift* (abundantly); once each: *grôf* (from *graban*), *swaif* (from *swaiban*), *bilaif* (from *bileiban*), *skauf* (from *skiuban*). Accordingly we may, with certainty, regard the form *draif* as the pret. of *dreiban*.

Of nouns only *hlaif* 19 times (*h/aib* 7 times); — *twaif* 12 t. (*twaib* 3 t.) Accordingly also **ainlif* (belonging to *ainlibim*).

Furthermore are to be regarded as nominatives: **stafs*, element (only *stabim*); **aufs*, leaf (only acc. *lauf* and *laubôs*); **daufs*, deaf (only *daubata*); **ga'daufts*, valuable (only *ga'daubamma* 3 t., *flugalaubis*, *galubaim*); **gadôfs*, becoming (*gadôf* once, *gadôb* 4 t.); *liufs* beloved (only in polysyllables: *liubai*, *liuba*, *liubana*, etc.). — lastly as normal forms are to be regarded **piufs* (= O. S. *thiof*, thief, though the nom. is only accidentally found as *piubs* (4 times) besides *piubôs* (twice), *piubê*.

Note 2. Under this rule there fall also the prepositions *af* and *uf* when combined with enclitics, the *f* becoming *b* medially: *ab-u*, *ub-uh*. In composition, however, *f* is retained: *af-êtja*, glutton, *uf-aiþeis*, under an oath. (Comp. *us* § 78, n. 4).

Note 3. An apparent exception is *þarf*, I need (instead of *þarb*); cf. plur. *þairbum*; but *þarf* has real *f* (§ 53) and is to be kept separate from the plur. with *b* (grammatical change). The adj. has the correct form, *gapaúrbs*.

Note 4. In word-formation *f* occurs before *t* where in other cases *b* is found: *gifts*, f., gift (comp. *giban*, once, Luke I. 27 *fragibtim*); *þairfts*, need. *b* is common before *n*: *ibns*, *stibna*, *daubnan*, but the termination *ubni*, interchanges with *ufni*, for example, *fraistubni*, temptation; but *waldufni*, power; *aflisnan*, to remain over (cf. *laiba*, remnant).

GUTTURALS.

k.

§ 57. Gothic *k* corresponds to Greek *κ*, Lat. *c*; e. g., *Kêfas*, *Κηφᾶς*; *aikkîlsjô*, *ἐκκλησία*; *laiktjô*, *lectio*. Gothic *k* in Greek words represents also *χ*; e. g., *kaûrazein*, *Χοράζιν*; *arkag-gilus*, *ἀρχάγγελος*. *χ* is seldom retained, always in *xristus* (cf. § 2).

Note 1. *k*, when labialized (*kw*), has a special sign: *q* (§ 59).

§ 58. Examples for *k*: a) Initially: *kniu*, knee; *kaûrn*, corn; *kuni*, kin; *kalds*, cold; *kiusan*, choose; *kâlbô*, f., calf. b) Medially: *brikan*, to break; *aukan*, to increase; *akrs*, field; *reiks*, mighty; *mikils*, great; *waûrkjan*, to work; *laikan*, to leap; *rakjan*, to stretch, reach. Finally: *ik*, I; *mik*, me; *juk*, yoke.

Note 1. *kk* in *smakka*, fig; *sakkus*, sack.

Note 2. In word-formation *h* takes the place of *k* before *t*, for instance, *sauhts*, sickness (cf. *siuks*); *wahlwô*, watch (cf. *wakan*); *brâhta* (pret. of *brûkjan*), *pâhta* (cf. *pagkjan*). — Since examples are entirely wanting, it is uncertain, whether the 2. pers. pret. of verbs in *k* (e. g., *wakan*, *aukan*, *têkan*) takes *k* or *h* before the *t*; thus *wôkt* or *wôht* (?).

q.

§ 59. The Gothic sign *q* does not occur in the Greek alphabet, it had been adopted from the Latin (Q). In Latin words it corresponds to *qu* (*qartus* Rom. XVI. 23), and it is tolerably certain that its phonetic value is that of Latin *qu* which denoted a labialized *k*-sound, the latter being a simple consonant, not forming position. Comp. Collitz, *Zeitschrift für deutsche Philologie* XII. 481 et seq.

Note 1. The double sign *kw* (*kv*) which occasionally occurs for the single sign *q*, is founded on the perception that in the cognate Germanic languages Gothic *q* corresponds to a combination of consonants which appears as *k* immediately followed by a *w*-sound, and is therefore represented by two signs, in A.-S. by *cw*, in O. N. by *kw*, in O. H. G., N. H. G. by *qu*. Thus Gothic *qipan* = A.-S. *cweðan*, O.-S. *kveða*, O. H. G. *quedan*. This, however, does not prove anything as to the phonetic value of Gothic *q*, although it is possible that its pronunciation was entirely equivalent to that of the N. H. G. *qu*. — Comp. also § 41, n.

§ 60. Examples for *q*: *qinô*, wife, woman; **qius*, plur. *qiwai*, alive; *qairnus*, mill; *qiman*, to come; *naqaps*, naked; *aqizi*, axe; *riqis*, darkness; *siggan*, pret. *sagq*.

h.

§ 61. Gothic *h* in Greek words represents the rough breathing (e. g., *Haibraius*, Ἡβραῖος; *Hêrôdês*, Ἡρώδης; but the rough breathing is often disregarded, as in *ôsanna*, ὠσαννâ). Gothic *h* had accordingly, when initial, the value of the mere aspirate. The pronunciation of medial and final *h* may be supposed to have still been that of the friative sound (H. G. *ch*). Comp. the assimilations (§ 62, n. 3) and the breaking (§ 62, n. 1). Also initial *h* before consonants, *hl*, *hm*, *hr*, (*hw*) had probably a stronger sound.

Note 1. Latin writers render Gothic *h* by their *h*, as in *Hildibald*, *Hildericus*; but they also omit it, for example, *Arianirus*, *eils* = *hails* in the epigramm, Haupt's *Zeitschrift* I. 579; comp. Dietrich, *Aussprache* p. 77.

Note 2. Gothic *h* labialized (*hw*), has a special sign: *hv* (§§ 63. 64).

Note 3. Medial *h* is sometimes interposed between vowels in foreign names, for example, *Johannes*, Ἰωάννης; *Abraham*, Ἀβραάμ.

§ 62. 1) Examples for *h*: a) Initially: *haur̥n*, horn; *hana*, cock; *hairtô*, heart; *hails*, salvation (hail); *hund*, hundred; *hafjan*, to heave; — initial combinations: *hlaifs*, bread; *hliuma*, m., hearing; *hlifan*, to steal; *hlûtrs*, pure, clean; *hlahjan*, to laugh; *hláims*, low; *hrains*, clean; *hrôppjan*, to call; *hrôt*, n., roof. — Medially: *faihu*, cattle; *taihun*, ten; *teihan*, to show, teach; *saihs*, six; *nahs*, night; *liuhtjan*, to shine; *filhan*, to conceal; *snaihra*, soccer. — c) Finally: *jah*, and; -*uh*, and (comp. § 24, n. 2); *fah* (from *filhan*); *tauh* (from *tiuhan*), etc.

Note 1. Before *h* (as before *r*) *i* is broken to *ai*, *u* to *au*; comp. §§ 20 and 24.

Note 2. Dropping of the nasal before *h*, with compensation; e. g., *fâhan* (from *fanhan*), *pûhta* (from *punhta*), etc. Comp. § 50, n.; § 5, b; § 15, b.

Note 3. Final *h* in *uh* (or -*h* § 24, n. 2), *jah*, *nih*, may be assimilated to the initial sound of the following word. This is seldom found in the Gospels (Cod. argent.) and in Cod. B, and only before particles or pronouns beginning with *p*; but frequently, and also before other consonants, in Cod. A and Skeir.; e. g., *wassuppan*, (= *wasuh pan*, but there was) Mk. I. 6; *summaippan* (= *sumaih-pan*, but some) Mt. XXVI, 27; *sijaiþpan* (= *sijaih-pan*, but it shall be) Mt. V. 37; *japþê* (= *jah-þê*, and if); *nippan* (= *nih-pan*, and not); — before other consonants in A: *jalliban* (= *jahliban*, and to live) II. Cor. I. 8; *jaggatrawa* (= *jah gatrawa*, and I trust) Rom. XIV, 14; *jaddu* (= *jah du*, and to) II. Cor. II. 16; *jabbrusts* (= *jah brusts*) II. Cor. VII. 16; *nukkant* (= *nuh kant* doest thou know now?) I. Cor. VII. 16; exceptionally also in cod. argent., but only in Luke: *janni* (= *jah ni*) Lk. VII. 32; *nissijai* (= *nih sijai*) Ln. XX. 16.

Note 4. Final *h* is sometimes dropped (in consequence of having lost its sharp sound): *harjô* Mk. XV. 6 (for *harjôh*), *hammê* Gal. V. 3 (for *hammêh*), *harjanô* Skeir. 43 (for *harjanôh*), frequently *inu* for *inuh*, without, in A; — Dropping of *h* will be observed in consonant combinations, as in *hiuma* Ln. VI. 17; VIII. 4; for *hiuhma* (multitude) elsewhere; *drausnôs* Skeir. 50 (cf. *drauhsna*, fragment); *als* (for *alhs*) Mk. XV. 38, and others. Each of these cases is probably owing to the copyist and has as a rule been corrected by the editors. Comp. Bernhardt, Vulfila LIII et seq. Also superfluous *h* occurs in *snauh* (for *snaui*) I. Th. II. 16.

Note 5. In word-formation *h* is found as well as *k* (See § 58, n. 2), also *h* for *g* elsewhere (see § 66, n. 1).

lv.

§ 63. The sign *h* denotes a sound peculiar to the Gothic, it has no equivalent in Greek. The Gothic character (whose

alphabetical place is that of Greek Ψ) is commonly rendered by *hw* (*hw*) the cause of which lies in the fact that the corresponding words of all the other Germanic languages (at least initially) have *hw* (*hu*, *hw*); e. g., Gothic *hwets* = O. H. G. *hwîz*, O. S. *hwît*, O. N. *hwîtr*, white. There are however reasons in favor of the supposition that the Gothic *h* was a simple consonant, which we then may regard as a labialized *h*. It is therefore recommendable to render the single Gothic sign by the ligature *hw*.

Note 1. Gothic *hw* and *hw* are not identical. This is proved by the fact that in composition *h* and *w* remain unchanged: *pairhwakands* keeping watch throughout, Lu. VI. 12; *ubuhwōpida* (belonging to *uf-wōpjan*) and he cried out, Lu. XVIII, 38. — There are still more reasons for *hw* representing a single sound, namely the fact that the verb *saihan* inflects like verbal stems ending in a single consonant (§ 34, n.) and that in reduplication *hw* has the value of a single consonant (*hwaihwōp* § 175). Comp. Holtzmann, *Altdeutsche Grammatik* I. 25.

§ 64. Examples for *h*: Initially: *has*, who, *hairnei*, f., skull; *hairban*, to walk; *heila*, time; *hōpan*, to boast; *hateis*, wheat; — medially: *awa*, water; *saihan*, to see; *leiwan*, to lend; *þeih-ō*, thunder; *aiwa-tundi*, f., bramble-bush; *nēwa*, near; — also finally: *sah*, *sah*t (pret. of *saihan*), *nēh*, near.

Note 1. With reference to the breaking of *i* and *u* *hw* has the same force as *h* (§ 62, n. 1).

g.

§ 65. *g* corresponds to Greek γ , even when having the value of a guttural nasal. Examples are: *synagōgē*, *συναγωγή*; *aggilus*, *ἄγγελος*. — The pronunciation of Gothic initial *g* was most certainly that of a soft stop-sound; *g* final and medial had possibly a spirant pronunciation.

Note 1. Latin writers represent *g* in Gothic words by *g*, but also by *c*, for example, *Caina* and *Gaina* (Jornandes); *Commundus* (= *Gum-mundus*); medially, especially before *i*, it is often dropped. E. g., *Eila* and *Agila*, *Egila*, *Aiulf* (= *Aigulf*), *Athanaildus* (= *Athanagildus*). Comp. Dietrich p. 73 et seq.

§ 66. *g* stands in Gothic frequently, both when initial and medial. Examples: a) *gasts*, guest; *guma*, man; *gulþ*, gold; *gōþs*, good; *giutan*, to pour; *greipan*, to gripe, seize; *graban*, to dig. b) *agis*, terror; awe; *wigs*, way; *gawigan*, to move; *steigan*, to mount; *ligan*, to lie; *þragjan*, to run; — *augō*,

eye; *tagr*, tear; *tigus*, ten; *aigan*, to possess; in the suffix: *mahteigs*, mighty; *môdags*, angry.

Also final *g* remains unchanged: *ôg*, I fear; *mag*, I can; *wig* (acc. of *wigs*), etc.

Note 1. *g* becomes *h* before suffixal *t*, for example, *mahts*. *mahta* (cf. *mag*); *ôhta* (cf. *ôg*); *bauhhta* (cf. *bugjan*, to buy); *brâhta* (cf. *briggan*); but 2. pers. pret. in *t* does not seem to admit of a change of consonants. There occurs only *magt* from *mag* (§ 201). — Also elsewhere in word-formation an interchange between *h* and *g* takes place in words belonging to the same root: *taihuin*, 10, and *tigus*, 10; *filhan*, to hide, and *fulgins* (adj.), hidden; *faginôn*, to rejoice, and *fahêps*, f., joy; *huggrjan*, to hunger, and *hâhrus*, hunger; *juggs*, young, comparative *jûhiza*; for the interchange between *âig* and *âih* see § 203, n. 1.

§ 67. *g* denotes also the guttural nasal (see § 50). E. g. (*n + g*): *laggs*, long; *briggan*, to bring; *tuggô*, tongue; *figgrs*, finger; *gaggan*, to go; — (*n + k*): *drigkan*, to drink; *pagkjan*, to think; *pugkjan*, to think, seem; *iggis* (to) you two; *siggan*, to sink; *stiggan*, to sting, thrust.

Note 1. The regular notation of the guttural nasal is *g*, but before *k g* it is sometimes doubled, regularly in Cod. B: *sigggan*, *igggis*. This duplication is not found before *g*; the only case, *atgaggand* Mat. IX. 15, is corrected by the editors. The opposite mistake is found three times: *fairagagja* Lu. VIII. 3, XVI. 1 (for *fairagaggja*, steward); *huggridai* I. Cor. IV. 11 (for *huggridai*). Comp. Vulfila ed. Bernhardt p. LI.

Note 2. The guttural nasal is represented only a few times in the Gospel of St. Luke by Latin *n*, for example, *pank* XVII. 9; *bringip* XV. 22.

§ 68. The combination *ggw* deserves special attention. It is 1) guttural nasal, as is proved by the *ngs* of the other Germanic languages (also in Old Norse). *aggwus*, narrow (O. H. G. *engi*, O. N. *öngr*); *siggwan*, to sing (O. H. G. *singan*); *saggwus*, a singing, song. Belongs here also *unmanariggws*, cruel, wild?

2) Another *ggw* corresponds to West-Germanic *uw* (O. H. G. *uu* or *uuu*), O. N. *gg(v)*: *triggws*, faithful (O. H. G. *triuui*, O. N. *tryggr*), *bliggwan*, to beat (O. H. G. *bliuuan*), **glaggwus*, accurate (O. H. G. *glauuêr*, O. N. *glöggr*), *skuggwa*, mirror (O. N. *skyggja*, f. belonging to Gothic *skamjan*).

DENTALS.

t

§ 69. Gothic *t* corresponding to Greek *τ* is frequent both initially and medially. Examples: a) initially: *tunpus*, tooth;

triu, tree; *tuggô*, tongue; *tagr*, tear; *tathun*, ten; *twai*, two; *tamjan*, to tame; *trauan*, to trust; *st*: *steigan*, to mount, rise. b) medially: *watô*, water; *hairtô* heart; *baitrs*, bitter; *itan*, to eat; *giutan*, to pour; *sitan*, to sit; *witan*, to know.

Final *t* remains unchanged: *wait*, I know; *at*, at; *wit*, we two.

Note 1. Double *t* stands in *atta*, father; *skatts*, money.

Note 2. Before *t* of word-formation or inflection *t* is changed to *s*, for example, 2. pers. sing. pret. *waist* (from *wait*); *haihaist* (from *haitan*, to be ealled); weak pret. *gamôsta* (from *gamôt*); *kaupastja* (from *kaupatjan*, to buffet); *wissa* (from *wista*, cf. *wait*); *ushaista*, needy (belonging to *haitan*); *blôstreis*, worshipper (belonging to *blôtan*, to worship).

þ

§ 70. Gothic *þ* corresponds to Greek θ , as in *þômas*, $\Theta\omicron\mu\acute{\alpha}\varsigma$. *Napan*, $N\alpha\theta\acute{\alpha}\nu$); both had the same sound, namely that of the modern Greek θ , i. e. an interdental hard spirant (= Engl. *th*).

Note 1. Latin writers render Gothic *þ* by *th*, e. g., *Theodoricus*, *Theodomirus*. Also some later texts have *th* for *þ*.

§ 71. *þ* in Gothic words is frequent. Examples: a) Initially: *þulan*, to tolerate; *þanjan*, to stretch; *gafairsan*, to wither; *þaur̥sus*, torrid; *þaur̥stei*, thirst; *þata* (pron.) that; *þu* thou; *þreis*, three; *þliuhan*, to flee; *gablaihan*, to embrace, console; *þwahan*, to wash. b) Medially: *brôþar*, brother; *tunþus*, tooth; *wiþrus*, lamb, wether; *frapi*, n., understanding; *frapjan* to understand; *anþar*, other; *waþar*, which of the two; *wairþan*, to become; *qipan*, to say. c) Final *þ* also remains unchanged; e. g., *þiup*, good (*þiupis*), *qap* (from *qipan*), *aips*, oath, acc. *aip*.

Note 1. *þþ* in *aipþau*, or; furthermore by assimilation from *h-þ*, *nipþan*, etc. See § 60, n. 3.

Note 2. *þ* final and before the nominative-*s* often represents *d*, and is to be distinguished from *þ* in the words given under e), the latter having also *þ* medially. See § 73.

Note 3. *þ* becomes *s* before *t*. E. g., 2. pers. s. pret. *qast* (from *qipan*); *warst* (from *wairþan*); *snaist* (from *sneip̥an*, to eut).

d

§ 72. *d* corresponds to Greek δ . The modern Greek pronunciation of δ is that of a soft interdental spirant (δ = Engl. soft *th*). This pronunciation is also to be given to *d*,

at least medially after vowels. But initially and medially after *n*, *l*, *r*, *z* — *d* has the value of a soft stop-sound.

§ 73. Examples for *d*: a) Initially: *daúr*; n., door; *daúhtar*, daughter; *dal*, dale, vally; *dauns*, odor; *daddjan*, to suckle; *ga-daursan*, to dare; *driusan*, to fall; *dvals*, foolish (dull); b) Medially: *sidus*, custom; *wadi*, n., pledge, bet; *midjis*, medius; *widunô*, widow; *biudan*, to offer; *bindan*, to bind; *hairda*, herd; *waldan*, to rule, wield; *mizdô*, reward. — *fadar*, father; *frôdei*, understanding (hereto belongs adj. *frôps*, *frôdis*, wise); *fidwôr*, four; *bridja*, tertius; *piuda*, people; *-ida*, as in *aupida*, desert; *gahugds*, understanding; *gards*, house, yard; *hardus*, hard; *hund*, hundred; *and*, on, at; *alds*, age (cf. *alpeis* old); *kalds*, cold; *gazds*, sting.

Note 1. In Gothic words *dd* is found only in: *waddjus*, wall; *daddjan*, to suckle; *twaddjê* (gen. of *twai*, 2); *iddja*, I went; hence always in the combination *ddj*.

§ 74. *d* final and before the *s* of the nominative is retained only after consonants; e. g., *hund*, *nimand* (3 pers. plur. pres.), *gards*, *alds*, *gazds*, *gahugds*. When *d* after a vowel becomes final, it is changed into *þ*, because *þ* denotes the hard sound corresponding to *d*. The greater number of the Gothic final *þs* have for the sake of euphony arisen from medial *d*, the smaller number are original, also medial *þs* (§ 71, n. 2).

Examples: *staps*, *stadis*, place (but *staps*, *stapis*, coast shore); *haubiþ*, *haubidis*, head; *liuhap*, *liuhadis*, light; *frôþs*, *frôdis*, wise; *gôþs*, *gôdis*, good; *báup* pret. of *biudan*; *bidjan*, to pray, pret. *baþ*; all partic. pret. w. v., as *nasips*, *nasidis*; *salbôþs*, *salbôdis*; furthermore all final *þs* in verbal inflection (3. p. s. 2. pl.), as in *nimiþ*, *nêmuþ*, *nêmeiþ*, — but with enclitic *uh*; *nimiduh*, *nêmuduh*, *nêmeiduh*; — adverbs like *hwaþ*, whither (comp. § 213); prepos. *miþ*, with.

Note 1. The change of final *d* into *þ* is not found in all cases in our texts. This appearance cannot be referred to the original text of Ulfilas, but is a deviation from the normal state, owing to the copyists, a fact proved by the frequent occurrence of final *d* in the Gospel of St. Luke, especially in the first ten chapters, not unfrequently also in the Gospel of St. John, more rarely in the other books. Examples from the 6th chap. of Luke are *samalaud* 34, *gôds* 35. 43, *gôd* 43, *mitads* 38, partic. *gamannids* 40, *gasulid*, and especially many verbal forms: *taujið* 2, *ussuggnud* 3, *faginôd*, *laikið* 23, *habaið* 24, *usbairið* 45, etc. — Since the Gospel of Luke contains younger forms of speech (§ 220, 1), we

will have to regard these forms as having developed at a later period, introduced into our texts by individual writers. — Comp. also Kock, zs. fda. XXV. 226 et seq., who shows that these *ds* for *ps* are most frequent after unaccented vowels (e. g., *milads*); but after an accented vowel only when the latter is long or a diphthong, rarely however after a short accented vowel (e. g. *mid* Luke VII. 11).

Note 2. Since final *p* has by all means to be taken as regular, it must also be employed in words of which only forms with medial *d* are found: *biups*, *biudis*, table; *raups*, red; *usdaups*, zealous; *gamaips*, maimed; *mòps*, anger; *knòps*, stock, race. Therefore we must also write *garaijs*, ready; *unlèps*, poor, each of which, besides the forms with medial *d*, has once the final form *garaid* and *unlèds*. But both forms stand in Luke.

With final *d* only are repeatedly found; *weitwòds*, witness; acc. *weitwòd*: twice *gariuds* (*gariud*) honorable, only one final form with *d* (but none with *p*) occurs in *braids*, broad, *dèds*, deed; *wòds*, raging, possessed; *grids*, grade, degree; *skaiskaid* (pret. of *skaidan*). Also here we will consequently have to regard the form *dèps*, *wòds*, etc. as normal, for the forms with *d* were probably introduced by the copyists.

Note 3. This final *p* for *d* must not be confounded with the radical *p* in words that have the same root as those with *d*, for instance, *fròd* (n. *fròps*) wise; *fròdei*, wisdom, but *frapi*, understanding; *frapjan*, to understand; *sinps*, way; but *sandjan*, to send; *atds*, age, but *alpeis*, old.

Note 4. *p* is seldom found where initial *d* is expected. Thus *gupa* Gal. IV. 8 instead of *guda*, *unfròpans* Gal. III. 3.

§ 75. The *d* of weak preterits, which stands generally after a vowel (*nasida*, *habaida*), is retained after *l* and *n* (*skulda*, *munda*), while after *s*, *h*, *f* it appears as *t*: *kaupasta*, *mosta*, *dairsta*, *pâhta*, *pûhta*, *brûhta*, *wairhta*, *bairhta*, *ôhta*, *mahta*, *aihta*, *pairfta*; it becomes *p* in *kunpa*, *ss* from *st* through assimilation in *nissa*.

Conform to this rule are the participles *nasips*, *habaijs*, *skulds*, *munds*; but *wairhts*, *bairhts*, *wahts*, *binairhts*, *pairfts*, *kunps*. Comp. § 187, n. 1; § 197 et seq.; 208. 209.

Note 1. *d* becomes *s* before the *t* of 2nd p. pret: *baust* (from *biudan*, *baup*). *s* for *d* occurs in word-formation as well, for example, *gilstr* (cf. *gildan*), tribute; *anabusns*, commandment (cf. *biudan*).

s

§ 76. *s* is a hard dental spirant corresponding to Greek σ. *s*, especially when initial, is very frequent in Gothic words.

Examples: a) Initially: *sunus*, son; *sitan*, to sit; *skadus*, shadow; *speiwan*, to spit; *standan*, to stand; *straujan*, to strew; *slèpan*, to sleep; *smals*, small; *snutrs*, wise; *swaihra*, father-in-law.

b) Medially: *kiusan*, choose; *nisan*, to be; *wasjan*, to vest, clothe; *pûsundi*, thousand; *gasts*, guest; *hansa*, host, multitude; *aihsa*, ox; *paursus*, withered.

c) Also final *s* remains unchanged, as in *gras*, grass; *mês*, table; *was* (pret. of *nisan*); *hals*, neck.

Note 1. *ss* occurs often; e. g., *vassei*, severity; *qiss*, speech; *wissa* (pret. of *wilan*); termination *-assus* (*piudinassus*, kingdom, etc.).

Note 2. Final *s* stands in most cases for medial *z*; this is especially the case in inflection. Comp. § 78, dropping of the nominative *s* § 78, n. 2.

Note 3. *s* from *t*, *p*, *d* before consonants (*t*); see § 69, n. 2; § 71, n. 3; § 75, n.

z

§ 77. *z* corresponds in Greek words to ζ, e. g., *Zalbai-daius* Ζεβεδαιοῦς; *azymus*, ἄζυμος. The sound of *z* is the soft sound whose corresponding hard sound is *s*; therefore it is a sonant dental spirant (Engl. *z*). The Greek ζ denoted this sound already at the time of Ulfilas (as in modern Greek).

§ 78. a) In Gothic words *z* never occurs initially.

b) Medial *z* is frequent. Final *z*, however, becomes *s*, the corresponding hard sound (comp. *b—f*, *d—p*). *azêls*, easy; *hazjan*, to praise; *hazeins*, praise; *dîus*, gen. *dîuzis*, animal; *hatis*, gen. *hatizis*, hatred; *hatizôn*, to be angry; *huzd*, treasure; *gazds*, sting; *mizdô*, reward; *azgô*, ashes; *marzjan*, to offend; — comparatives: *maiza*, major; *frôdôza*, *alpiza*, etc.; pronominal forms; e. g., *izwara*, *pizôs*, *pizê*, *blindaizôs*; 2. sing. middle, as *haitaza*.

c) Most of the final *ss* represent a *z*, especially the inflectional *ss*; these are changed to *z* as soon as they become initial by an enclitic addition, for example, the *s* of the nom. *was*, who?, but *wazuh*; *is*, he, but *izei*, who (relative); *us*, out, but *uzuh*, *uzu*; *dis-*, an intensive prefix = Lt. *dis-* (*dizuhþansal* Mk. XVI. 8); *pôs*, fem. n. pl., *þôzuh*; *weis*, we, *weizuh*; *wileis* 2. pers. s., *wileizu*; adv. *mais*, more (cf. *maiza*); *âiris*, earlier (cf. *âiriza*), etc.

Note 1. *z* was rarely retained when becoming final: *minz*, less, II. Cor. XII. 15. Codex B instead of *mins* elsewhere; *riqiz* (4 times), darkness, besides *riqis*, gen. *riqizis*; *aiz*, ore, only Mk. VI. 8; *mimz*, flesh, I. Cor. VIII. 13.

Note 2. The *s* (*z*) of the nom. sing. drops 1) after *s* (*ss*, *z*): *drus*, m., gen. *drusis*, fall; *swês*, g. *swêsis*, adj. one's own; *laus*, *lausis*, empty,

vain; *us-stass*, f., gen. *usstassais*, resurrection; 2) after *r*, when immediately preceded by a short vowel: *vair*, *vairis*, man; *bair*, son; *kaisar*, Caesar; *anpar*, another, second; *unsar*, our; *s* remains however after a long syllable: *akrs*, field; *hòrs*, lecher; *skeirs*, clear; *swèrs*, dear, worthy; *gdurs*, sad. Irregular is the once occurring nom. (Nehem. V. 18) *stiur*.

Note 3. *z* and *s* occur interchangeably in the preter. of *slêpan*, to sleep; *saislêp*, Mt. VIII. 24; Luke VIII. 23; I. Th. IV. 14; *saiszlêp*, Joh. XI. 11; I Cor. XV. 6.

Note 4. The *z* of the prep. *us* is in combinations assimilated to following *r* (comp. § 24, n. 2), as in *urruns*, a running out, departure; *urreisan*, to arise; *urrûnnan*, to be enlarged (besides *usrûnnan* Codex B. II Cor. VI. 11). In other cases *us* retains its final form, as in *usagjan*, to frighten, *usbeidan*, to expect, abide for (Comp. § 56, n. 2). Only in *uzôn* (pt. of **usanan*, to breathe out, expire) Mk. XV. 37, 39, and *uzêlin* (dat. of **usêta*, manger) Lu. II. 7, 12, 16 *z* for *s* appears before a vowel.

Note 5. When *us* comes before a word beginning with *st*, one *s* is sometimes dropped: *ustaig* (from *us-steigan*) Mk. III. 13, *ustôp* Lu. VIII. 55, X. 25; *ustandip* Mk. X. 34 (from *us-standan*); *ustassai* (from *usstass*) Lu. XIV. 14. — Comp. *diskritnan* (for *dis-skritnan*) Mt. XXVII. 51; there is no analogon for *sp*.

APPENDIX.

GENERAL REMARKS ON THE CONSONANTS.

§ 79. In Gothic the soft spirants, *b*, *d*, *z*, are changed into the corresponding hard sounds, *f*, *p*, *s*, when final and before the *s* of the nominative (Comp. §§ 56. 74. 78). The fourth soft spirant, medial *g* (§ 66), however, remains soft when final, at least in writing, while in pronunciation the analogy of the other cases suggests hardening.

Note 1. Also the *bs*, *ds*, *zs* are sometimes retained when final; *z* however rarely (§ 78, n. 1), but *b* and *d* frequently, especially in certain places where also other forms of a later origin are found. Comp. § 56, n. 1, § 74, n. 1, and Kock *zs. fda.* XXV. 226 et seq.

§ 80. Double consonants in Gothic are especially the liquids, *ll*, *mm*, *nn*, *rr*, and also *ss*; other cases, as *kk* (§ 58, n. 1), *tt* (§ 69, n. 1), *pp* (§ 71, n. 1) *dd* (§ 73, n. 1), are rare; — the frequently occurring *ggs* (§§ 67. 68) are of a different kind.

Double consonants at the end of a word and before the

nominative *s* are retained: *skatts*, *full*, *kann*, *rann*, *wamm*, *gaviss*. Likewise before *j*: *fulljan*, *skattja*, *kannjan*; but before other consonants they generally become single: *kant*, *kunþa* (from *kann*), *rant* 2. sing. pret., *runs*, m., a running (cf. *rinnan*); *swumfsl*, pond (cf. **swimman*); — commonly, however, *fullnan*; *fulnan* occurs but a few times.

Note 1. In the MSS. double consonants are sometimes found for single ones, as *allh* Lu. II. 46, and single consonants for double ones, as *wisêdun* Lu. II. 43, *inbranjada* (for *inbrannjada*) John XV. 6. Both cases are mistakes which are generally corrected by the editors. Comp. Bernhardt, Vulfila p. LVII.

§ 81. The consonantal changes before dentals, which considered from an etymologico-comparative standpoint, are, of course, of a various nature, may, practically from a mere Gothic standpoint, be embraced in the following rule.

Before the dentals, *d*, *p*, *t*, all labial stop-sounds and spirants are changed into *f*, all gutturals to *h*, all dentals to *s*; the second dental of such a combination is always kept as *t*.

Examples: *skapjan*, *gaskafts* (§ 51, n. 2); *þáirban* (**þáirbða*), *þáirfta*, *giban*, *gifts* (§ 56, n. 3); — *siuks*, *saihts*; *þagkjan*, *þáhta* (§ 58, n. 2); *magan*, *mahta* (§ 66, n. 1.); — *vait*, *vaiht* (§ 69, n. 2) *vairþan*, *varst* (§ 71, n. 3); *biudan*, *baust* (§ 75, n. 1).

Note 1. An exception is *magt* (2. pers. of *mag* § 201), and *gahugds*, understanding.

Note 2. *st* may become *ss* by way of assimilation, as *wissa* from *nilan* (see § 76, n. 1). Comp. Kögél, Beitr. VII, p. 171 et seq.

§ 82. Cases of assimilation only with *h* (§ 62, n. 3) and with *us* (78, n. 4).

INFLECTIONS.

CHAP. I. DECLENSION OF NOUNS.

GENERAL REMARKS.

A) OF THE GOTHIC DECLENSION IN GENERAL

§ 83. In the Gothic declension there are three genders, as in the other Germanic dialects — masculine, neuter, and feminine.

Note 1. By form the neuter and masculine of all declensions are alike, except in the nom. and acc. of both numbers.

Note 2. A distinction of gender is wanting only with the personal pronoun of the 1. and 2. persons; likewise also with the reflexive pronoun (§ 150), and with the numeral adjectives 4—19 (§ 141).

§ 84. There are two numbers in the Gothic declension — singular and plural.

Note 1. The dual which originally existed in all Indo-Germanic languages, is found in the Gothic declension only in the personal pron. of the 1. and 2. persons (§ 150).

§ 85. There are four complete cases in the Gothic declension — nominative, genitive, dative, accusative. In most cases the vocative resembles the nominative, only in the singular of some declensions there occurs a vocative different from the nominative, which, then, however, is always the same as the accusative.

Note 1. The Gothic dative represents several Indo-Germanic cases (dative, ablative, instrumental). Relics of the neuter instrumental are still present in the pronominal declension — *fê* (§ 153), *hê* (§ 159).

B) OF THE DECLENSION OF SUBSTANTIVES.

§ 86. The declension of substantives in Gothic is divided into a vowel and a consonantal declension, according as the stems of the substantives end in a vowel or a consonant.

Note 1. The original form of the stems has in part been obscured by blending the stems with the endings, by loss of vowels at the end, and the like, so that a correct division into vowel and consonantal declensions is altogether subject to the Comparative Indo-Germanic Grammar. From the especially Gothic standpoint we should not have been led to this division.

§ 87. Of the classes of the consonantal stems in Gothic that of the *n*-stems (stems in *-an*, *-ôn*, *-ein*) have widely developed, while of other consonantal inflections but a few remains are preserved (§ 114 et seq.). According to Jacob Grimm the *n*-declension is also called weak declension.

§ 88. There are four classes of the vowel declension — stems in *a*, *ô*, *i*, *u*. According to this, we distinguish between *a*-, *ô*-, *i*-, and *u*-declensions. The stem-characteristics are still clearly seen in all classes in .dat. and acc. pl., as in *dagam*, *dagans*; — *gibôm*, *gibôs*; — *gastim*, *gastins*; — *sunum*, *sununs*. According to Jac. Grimm the vowel declension is also called strong declension.

Note 1. Of the four vowel declensions the *a*- and *ô*-declensions stand in close connection; the *a*-declension contains only masculine and neuter nouns (*days*, *naird*), to the *ô*-declension belong only feminines. Both declensions are therefore generally reduced to one class called *a*-declension.

Note 2. The Gothic *a*-declension corresponds to the second or *o*-declension in Greek and Latin (Gr. masc. *-oç*; neut. *-or*; Lat. *-us*, *-um*) the Gothic *ô*-declension corresponds to the first or *u*-declension in Greek and Latin. Now since Comparative Grammar teaches us that the vowels of the Greek and Latin are older than those of the Germanic, and that at an early period in Germanic the stems of the corresponding masculines and neuters must have ended in *o* and those of the feminines in *â*, we often employ also in Germanic grammar the term *o*-declension for the masculines and neuters, the term *â*-declension for the feminines.

A) VOWEL (STRONG) DECLENSION.

1.A) *A*-DECLENSION.

§ 89. The Gothic *a*-declension contains only masculines and neuters. We distinguish between pure *a*-stems and *ja*-stems.

Note 1. The *wa*-stems in Gothic differ but very little from the pure *a*-stems, and they occur only in a few words (§ 92, n. 3; § 93; § 94, n. 1).

MASCULINES.

§ 90. Paradigms of the masculines. a) Pure *a*-stems: *dags*, day (from more ancient **dagaz*, Early Germ. **dago*-z, § 88, n. 2); *hlaifs*, bread (E. Germ. **hlaibo*-z). b) *ja*-stems: *hairdeis*, herd, shepherd (E. Germ. **herdio*-z), *harjis*, army (E. Germ. **harjo*-z).

Sing. N. dags	hlaifs	hairdeis	harjis
G. dagis	hlaibis	hairdeis	harjis
D. daga	hlaiba	hairdja	harja
A. dag	hlaif	hairdi	hari
V. dag	hlaif	hairdi	hari
Plur. N. dagôs	hlaibôs	hairdjôs	harjôs
G. dagê	hlaibê	hairdjê	harjê
D. dagam	hlaibam	hairdjam	harjam
A. dagans	hlaibans	hairdjans	harjans.

§ 91. Like *dags* decline, for example, *stains*, stone; *skalks*, servant; *tains*, twig; *himins*, heaven; *fisks*, fish; *nigs*, way; *wulf*, wolf; *fugls*, fowl, bird; *aips* (gen. *aipis*), oath.

hlaifs shows the hardening of a medial soft spirant when becoming final (comp. §§ 56. 79). Likewise does *laufs* (n. pl. *laubôs*) leaf.

Note 1. The declension of these masculines is identical with that of the masculines of the *i*-decl. (§ 100) in the whole sing. and in the gen. plur., and so to which declension they belong must be decided from the nom., acc., and dat. plur.: hence a number of masculines which are not found in those plural cases cannot with certainty be arranged. In many cases the other Germanic languages will enable us to decide. According to this, *akrs*, field; *mêgs*, son-in-law; *maurgins*, morning; *snaiws*, snow; *maipms*, gift, ¹ long to the *a*-declension.

Note 2. Words which are not found in the nom. sing. nor in the nom. acc. plur., may also be neuter. Thus *akeitis* may be the genitive of both **akeits*, and **akeit*. But some of these words are certainly masc., as is evident from the adjectives by which they are modified, or from their cognate dialects; e. g., *slêps*, sleep; *wôkrs*, usury; *uühns*, oven; *tweifls*, doubt; *môps*, anger (gen. *môdis*, comp. § 74).

Note 3. According to the rules concerning final *n* (42), the nom. sing. and acc. and voc. sing. of *þiwôs*, *þiwê* (servant), the only forms found, are *þius* and *þiu*.

Note 4. According to § 75, n. 2, the *s* of the nom. sing. is dropped

in **ans* (dat. *anza*), beam; **hals*. *halsis*, neck; *freihals*, freedom; *wair*, man; **gabaur* (n. pl. *gabaurôs*) a festive meal; *kaisar*, Caesar; *stiur*, steer.

Note 5. *wêgs*, wave (n. pl. *wêgôs*, but dat. pl. *wêgim*), *aiws*, time (dat. pl. *aiwam*, acc. pl. *aiwins*), show a tendency to merge into the *i*-declension.

§ 92. In the case of stems in *ja*, according to the rules concerning the contraction of *ji* into *ei* (§ 44 c), distinction must be made between words with long and those with short stem syllables. Further examples: a) of nouns with long syllables, and polysyllables: *asneis*, servant; *andeis*, end; *h-aiteis*, wheat; *sipôneis*, disciple; words in *-areis*: *laisareis*, master; *bôkareis*, scribe, and others; b) of nouns with short syllables: *nîþjis*, cousin; *andastapþjis*, adversary.

Note 1. *andeis*, end, has Rom. X. 18 the acc. pl. according to the *i*-decl., *andins*.

NEUTERS.

§ 93. Paradigms. a) Pure *a*-stems: *waûrd*, word; *haubiþ*, head. b) *wa*-stems: *kniû*, knee. c) *ja*-stems: *kuni*, kin.

Sing. N. waûrd	haubiþ	kniû	knni
G. waûrdis	haubidis	kniwis	kunjis
D. waûrda	haubida	kniwa	kunja
A. waûrd	haubiþ	kniû	kuni
Plur. N. waûrda	haubida	kniwa	kunja
G. waûrdê	haubidê	kniwê	kunjê
D. waûrdam	haubidam	kniwam	kunjam
A. waûrda	haubida	kniwa	kunja.

§ 94. The number of neuters declining like *waûrd* is very great; e. g., *blôþ*, *blôþis*, blood; *gulþ*, gold; *juk*, yoke; *jêr*, year; *haurn*, horn; *sauil*, sun; *silubr*, silver; *agis*, fear; *sâir*, sorrow; *mairþr*, murder; *gras*, *grasis*, grass.

Cases where the medial soft spirant (§ 79) is hardened, as in *haubiþ*, are, for example, *dius*, *diuzis*, animal; *hatis*, hatred; *riqis*, darkness (§ 78, n. 1); *liuhap*, *liuhadis*, light; *witôþ*, law.

Note 1. According to § 42, final *w* of stems in *wa* is changed to *u* after a short vowel. Like *kniû* goes *triû*, *triwis*, wood, tree. After a long vowel there is no change, e. g., *lêw*, occasion; *frain*, seed.

Note 2. According to § 91, n. 2, it cannot with certainty be stated, whether words which are not found in all forms of inflection, are masc. or neuter. On the grounds given under that paragr., the following words must be neuter: *dal*, dale, valley; *þairp*, field; *mapl*, market.

Note 3. The word *gub* being neuter in form, is used as masc. when denoting the God of Christianity. The neuter pl. *guda* (comp. § 74, n. 4) denoting heathen gods, is still used. Since this word is found only in the abbreviated forms (§ 1, n. 4), *gþ*, *gþs*, *gþa*, the inflection of the sing. is doubtful. The full forms commonly given are; *gub*, gen. *gups*, d. *gupa*; the correct forms would be *gub*, *gudis*, *guda*. Certainly wrong is the gen. *gups*: it is undoubtedly entitled to the termination *-is*, but whether *gupis* or *gudis*, is uncertain. Therefore we have employed the abbreviated form *gups* which is found in all editions; the same for the dat. *gupa*.

Note 4. *fadrein* „paternity“, when signifying „parents“, may be used as an indeclinable plur. preceded by the masc. article; *þai fadrein*, *þans fadrein*. But also the regular neuter plur. *fadreina* is used in the sense of „parents“. *Fadreins* (fem.) family, generation, must be distinguished from this (§ 103).

Note 5. The gen. sing. of *hatis*, hatred is once (Codex B) found as *hatis*, Eph. II. 3 (*hatize* A). For the neuters in *-is* comp. „Von Bahder, Verbalabstracta“, p. 52 et seq.

§ 95. Like *kuni* inflect stems in *ju*, both long and short syllables; e. g., *badi*, bed; *nati*, net; *fairguni*, mountain; *gawi*, *gaujis*, region (§ 42. 2); *taui*, *tôjis*, deed (§ 26); *reiki*, *reikjis*, kingdom, power; *arbi*, *arbjis*, heir; *galigri*, consummation of marriage; *gawaurki*, work, business; *garûni*, counsel; *andwairþi*, presence.

Note 1. Besides *-jis* a contracted gen. in *-eis* (comp. § 44 c, § 92) is found in but a few long- and polysyllabic nouns, for instance, *trausteis* (from *trausti*, covenant) Eph. II. 12; *andbahti*, service, has gen. *andbahtjis* (3 times) and *andbahteis* (once) (Lu. I. 23); *gawairþi*, peace, has gen. *gawairþjis* (6 times), *gawairþeis* (3 times).

1. B) *ô*-DECLENSION.

§ 96. The Gothic *ô*-declension contains only feminines which in fact belong to the *a*-decl. (§ 88, n. 1). Also here we distinguish between pure *ô*-stems and *jô*-stems.

Paradigms: a) *giba*, gift (stem *gibô*). b) stems in *jô* with long syllables: *bandi*, band (stem *bandjô*-); *mawi* girl (stem *maujô*).

Sing. N. <i>giba</i>	<i>bandi</i>	<i>mawi</i>
G. <i>gibô</i> s	<i>bandjô</i> s	<i>maujô</i> s
D. <i>gibai</i>	<i>bandjai</i>	<i>manjai</i>
A. <i>giba</i>	<i>bandja</i>	<i>mauja</i>
Plur. N. <i>gibô</i> s	<i>bandjô</i> s	<i>manjô</i> s
G. <i>gibô</i>	<i>bandjô</i>	<i>maujô</i>
D. <i>gibôm</i>	<i>bandjôm</i>	<i>maujôm</i>
A. <i>gibô</i> s	<i>bandjô</i> s	<i>maujô</i> s.

§ 97. Like *giba* inflect a great many words. E. g., *bida*, request; *piuda*, people; *hansa*, multitude; *sainwala*, soul; *stibna*, voice; *airpa*, earth; *heila*, while, hour; *wamba*, womb; *mildipa*, merey; *awa*, water.

Note 1. Stems in *wô* and those in *jô* with short syllables decline like *giba*; e. g., *trigwna*, covenant; *bandwa*, sign; — *sunja*, truth; *halja*, hell; *sibja*, relationship, *plapja* street.

Note 2. Of *heila* the acc. sing. *heilô-* is found before the enclitic *-hun* in *heilôhun*; see § 163, n. 1 (for form comp. *ainôhun* § 163 e, *warjôh* § 165).

§ 98. Like *bandi* go stems in *jô* with long stem syllables and those that have more than one syllable. Their inflection is the same as that of *giba*, except in the nom. voc. sing. which have *i* instead of *ja*. — Further examples are: *haipi* heath, feld; *nasti*, garment; *piudangardi*, kingdom; *hôftuli*, glory; *frijôndi*, female friend; *fraistubni*, temptation.

Note 1. Like *mawi* (for the change of *w* into *u* see § 42) inflects *piwi*, *piujôs*, maid-servant.

2) I-DECLENSION.

§ 99. This declension contains only masculines and feminines. The inflection of both genders properly ought to be the same throughout, but this is the case in the plur. only, while the masc. forms gen. and dat. according to the *a*-declension.

MASCULINES.

§ 100. Paradigms: *balgs* bottle, wine-skin; (E. Germanic *balgi-z*).

Sing. N. balgs	Plur. N. balgeis
G. balgis	G. balgê
D. balga	D. balgim
A. balg	A. balgins
V. balg	

§ 161. The number of masculines inflecting like *balgs* is not very great. E. g., *gasts*, guest; *gards*, house; *muns*, thought; *mats*, food; *sagwns*, a singing, song; *sauþs*, *saudis*, sacrifice; *brôþ-faps* (*d*), bridegroom; *staps* (*d*), stead, place.

Note 1. Words not occurring in n. d. a. plur. cannot with certainty be referred to this declension (comp. § 91, n. 1). In many cases, however, a comparison with the other Germanic dialects will show to which decl. they belong. Such a noun is, for example, *saims*, lake, sea; but especially

a number of verbal abstracts like *qums*, arrival; *drus*, fall; *wlits*, face; *runs*, a running; *grêts*, weeping; *krusts*, gnashing (of teeth).

Note 2. The *s* of the nominative is dropped according to § 78, n. 2; e. g., *runs*, *runsis*; *drus*, *drusis*; *baur*, *bauris*, natus, son.

Note 3. According to the rules for *w* (§ 42), the form *nâus* (a dead man) is explained, n. pl. *naweis*, a. pl. *nawins*; hence the a. v. sing. have *nau*.

Note 4. *wêgs* and *ains* see § 91, n. 5.

FEMININES.

§ 102. Paradigms: *ansts*, favor (E. Germanic *ansti-z*).

Sing. N. <i>ansts</i>	Plur. N. <i>ansteis</i>
G. <i>anstais</i>	G. <i>anstê</i>
D. <i>anstai</i>	D. <i>anstim</i>
A. <i>anst</i>	A. <i>anstins</i> .
V. <i>anst</i>	

§ 103. To this class belong many nouns. Examples: *qêns*, woman; *dails*, deal; *wêns*, hope; *naups*, *naupais*, need; *siuns*, sight; *sòkns*, a seeking, question; *laikns*, token; *fahêps*, *fahêdis*, joy; *magaps* (*p*) maid, virgin. *fadreins*, generation, family; *arbaiþs* (*d*) work; *asans*, harvest; those in *-dupþs* (*p*): *mikil-dupþs*, greatness; *managdupþs*, abundance; *ajukdupþs*, eternity; *ga-maindupþs*, communion.

Very numerous are the verbal abstracts which may be formed from all strong verbs by means of the suffix *t* (*p*, *d*); e. g., *gaskafts*, creation, shaping; *þairfts*, need; *ganists*, salvation; *lists*, wile; *fralusls*, lost; *gakusts*, experiment; *gabairþs*, birth; *galairþs*, destruction; *manasêþs* (*d*), world; *dêþs* (*d*) deed; *gahugds*, thought.

Note 1. Here belong also abstracts formed from weak verbs, as those in *-eins* belonging to the First, those in *-ains* to the Second, and those in *-òns* to the Third weak conjugation; e. g. *naseins* (cf. *nasjan*), salvation; *laiseins*, doctrine, teaching; *háuheins*, glory, a raising on high; *galaubeins*, faith; *naiteins*, blasphemy; *lapòns* (cf. *lapôn*), invitation; *salbòns*, ointment; *mitòns*, thought, judgment, measuring; *þulains* (cf. *þulan*), patience; *libains*, life. — But those in *eins* have their n. g. pl. according to the *ò*-declension. Thus, for example,

Sing. N. <i>naiteins</i>	G. <i>naiteinai</i>	D. <i>naiteimai</i>	A. V. <i>naitein</i>
Plur. N. <i>naiteinòs</i>	G. <i>naiteinò</i>	D. <i>naiteinim</i>	A. <i>naiteinins</i> .

The dative plur. *unkaircinòm* is found but once II. Cor. XI. 9. — Those in *-òns*, *ains* form their plur. regularly; *mitòneis*, *mitonê*, etc.

Note 2. Whether certain nouns are masc. or fem. cannot be decided, as they do not occur in a sufficient variety of cases. Thus, for instance, *ahaks*, dove; *fulleips*, fullness.

Note 3. The nominative *s* is dropped according to § 78, n. 2, e. g., *us-slass*, *usstassais*, resurrection; *garuns*, *-runsais*, street.

Note 4. *haims*, village, forms its plur. according to the *ô*-declension: *haimôs*, etc.

3) U-DECLENSION.

MASCULINES AND FEMININES.

§ 104. The masc. and fem. nouns of the *u*-decl. have the same form. Paradigm: *sunus*, son.

Sing. N. <i>sunus</i>	Plur. N. <i>sunjus</i>
G. <i>sunäus</i>	G. <i>sunivê</i>
D. <i>sunäu</i>	D. <i>sunum</i>
A. <i>sunu</i>	A. <i>sununs</i>
V. <i>sunu</i>	

§ 105. Further Examples: a) Masculines; e. g., *äirus*, messenger; *asilus*, ass; *daupus*, death; *wulpus*, glory; *hührus*, hunger; *paurnus*, thorn; *hairus*, sword; *lipus*, limb; *lustus*, lust; *luftus*, air; *magus*, child, boy; *fairhus*, world; *fôtus*, foot; *stuhjus*, dust; nouns in *-assus*: *drauhtinassus*, warfare; *ibnassus*, evenness, equality; *piudinassus*, kingdom.

b) The only Feminines are *handus*, hand; *kinnus*, cheek; *wripus*, herd; *asilus*, a she-ass; *waddjus*, wall.

The gender of some nouns is doubtful, as *gairnus*, mill; *flôdus*, flood.

Note 1. Foreign words, as *aggilus*, angel; *sabbatus*, sabbath, fluctuate in the plural between the *u*- and *i*-decl., see § 120, n. 1.

Note 2. In the singular terminations of this declension there occurs a noteworthy fluctuation between *u* and *au* (*au*? comp. § 24, n. 4). All cases of this kind have been completely grouped by Leo Meyer, „Gotische Sprache“, p. 574. *au* is found in the *u*-cases, as nom. *sunaus* Lu. IV. 3; *fairhaus* Gal. VI. 14 codex B (= *fairhus* codex A); *Bartimäius* Mk. X. 46; — acc. *handau* Mk. VII. 32; *piudinassau* L. IX. 27; *hairau* R. XIII. 4 codex A (= *hairu* codex Car.); — voc. *sunau* frequently; *magau* L. II. 48.

On the contrary there occurs *u* for *au* in the *au*-cases: gen. *daupus* Lu. I. 79; *wulpus* R. IX. 23; *apaustaulus* II. Cor. XII. 12 codex A (= *apaustaulaus* codex B); dat. *wulpu* Lu. IX. 26; *Patru* Gal. II. 7 codex A (= *Patrau* codex B).

The vast number of examples of the forms of the above paradigm however entitles us to regard the latter as the regular one; the deviations just mentioned are owing to a confusion on the part of the later writers. In case of double forms the one MS. is generally correct. Especially codex Ambr. A and the Gospel of Luke show a tendency to confuse the *u*-decl. in this way.

NEUTERS.

§ 106. There are three neuter nouns one of which, *faihu*, cattle, money, occurs in several cases, namely in the singular.

N. <i>faihu</i>
G. <i>faihaus</i>
D. <i>faihau</i>
A. <i>faihu</i> .

The other two, *gairu*, sting; *sihu*, victory, are found once each in the nom. sing.

B) N-DECLENSION (WEAK DECLENSION).

1) MASCUINES.

§ 107. Paradigm: *guma*, man.

Sing. N. <i>guma</i>	Plur. N: <i>gumans</i>
G. <i>gumins</i>	G. <i>gumanê</i>
D. <i>gumiin</i>	D. <i>gumam</i>
A. <i>guman</i>	A. <i>gumans</i>

§ 108. Like *guma* inflect a great many masculines. E. g., *staua*, judge; *hana*, cock; *skula*, debtor; *sunna*, sun; *mêna*, moon; *atta*, father; *ahma*, spirit; *blôma*, flower; *milhma*, cloud; *hliuma*, hearing; *weiha*, priest; *swaihra* father-in-law; *magula*, little boy; *Attila*, *Wulfila* (proper nouns); — *haiurnja*, trumpeter; *fiskja*, fisher; *timrja*, carpenter; *arbja*, heir; *nilja*, will; *manamairprja*, murderer; *wairstwjja*, laborer.

Note 1. *aba*, man, takes gen. pl. *abnê*, dat. pl. *abnam*; — of *aihsa*, ox, occurs gen. plur. *aihsnê*. Comp. the neuters § 110, n. 1; once we meet with the acc. pl. *aihsunns* (I. Cor. IX. 9) which is probably a corrupt form for *aihsuns*; see § 80, n. 1 (the editors change it to *aihsans*).

2) NEUTERS.

§ 109. Paradigm: *hairtô*, heart.

Sing. N. <i>hairtô</i>	Plur. N. <i>hairtôna</i>
G. <i>hairtins</i>	G. <i>hairtanê</i>
D. <i>hairtin</i>	D. <i>hairtam</i>
A. <i>hairtô</i>	A. <i>hairtôna</i> .

§ 110. Like *hairtô* decline only a few substantives: *augô*, eye; *ausô*, ear; *barnilô*, a little child; *auga-daurô*, window; *pairkô*, hole, eye of a needle; *kaurnô*, corn; *gajukô*, companion; *sigljô*, seal.

Also the weak adjectives (§ 132).

Note 1. Two nouns, *namô*, name, and *watô*, water, deviate from the regular inflection in the plur.:

Sing. N. *namô* G. *namins* D. *namin* A. *namô*

Plur. N. *namna* G. [*namnê*] D. *namnam* A. *namna*.

Of these there occur n. a. *namna*, d. *watnam*. Comp. § 108, n. 1.

3) FEMININES.

§ 111. The feminines of the *n*-declension are divided into two classes, stems in *-ôn-* and in *-ein-*. Their inflection is alike. Paradigm: *tuggô*, tongue; *managei*, multitude.

Sing. N.	<i>tuggô</i>	<i>managei</i>
G.	<i>tuggôns</i>	<i>manageins</i>
D.	<i>tuggôn</i>	<i>managein</i>
A.	<i>tuggôn</i>	<i>managein</i>

Plur. N.	<i>tuggôns</i>	<i>manageins</i>
G.	<i>tuggônô</i>	<i>manageinô</i>
D.	<i>tuggôm</i>	<i>manageim</i>
A.	<i>tuggôns</i>	<i>manageins</i> .

§ 112. Like *tuggô* inflect many substantives; e. g., *qinô*, woman; *ûhtwô*, dawn; *swaihrô*, mother-in-law; *azgô*, ashes; *gatwô*, street; *stairnô*, star; *wikô*, week; — *arbjô*, heiress; *brunjô*, breastplate; *tainjô*, basket; *nipjô*, cousin; *rapjô*, account, number.

Note 1. Like *tuggô* go also the feminines of the weak adjectives (§ 132).

§ 113. Nearly all substantives going like *managei* are formed from adjectives. Abstracts in *-ei* may be formed from every adjective, hence the large number of these words; e. g., *diupei*, depth; *laggei*, length; *bleipei*, mercy; *mikilei*, greatness; *braidei*, breadth; *frôdei*, wisdom; *hardu-hairtei*, hard-heartedness; *drugkanei*, drunkenness. Some have no corresponding adjectives, but they likewise denote a state; e. g., *pairstei*, thirst; *magapei*, virginity. Only a few have a concrete meaning, as *aïpei*, mother; *pramstei*, grasshopper, locust; *kilpei*, womb; *marei*, sea; *hairnei*, skull.

Note 1. Adjectival abstracts in *-ei* and verbal abstracts in *-eins* (comp. § 103, n. 1) are closely related, as *hâuhei*, height (from *hâuhs*) but *hâuheins*, elevation (from *hâuhjan*). Both have acc. sing. *hâuhein*.

In one case there is confusion. There has been formed as genit. sing. of *wajamêreins*, blasphemy, *wajamêreins* (John. X. 33), in consequence of which a nom. *wajamêrei* is supposed to have existed. But such a form is, according to its meaning, impossible.

Note 2. In codex B three noms. sing. in *-ein* are met with: *liuhadein*,

light, II. Cor. IV. 4 (*tiuhadeins* A; comp. for this „Bernhardt“), *witjahat-pein*, favor, Col. III. 25 (A wanting), *gagudein*, piety I. Tim. IV. 8 (*gagudei* A).

Note 3. The comparatives, the superlatives in *-ma*, and the pres. participles form their feminine according to *managci* (comp. § 132, n. 4).

C) MISCELLANEOUS INFLECTIONS.

(CONSONANTAL STEMS. ANOMALIES).

§ 114. Names denoting relationship in *-r*. The words *brôpar*, brother; *dauhtar*, daughter; *swistar*, sister; *fadar*, father, having lost their original consonantal inflection in n. a. d. plur., follow in these cases the *u*-declension (§ 104). Paradigm:

Sing. N. brôpar	Plur. brôþrjus
G. brôþrs	brôþrê
D. brôþr	brôþrum
A. brôþar	brôþrun.

§ 115. Pres. participles in Gothic decline like weak adjectives (§ 133). An older (substantival) inflection, however, is still retained in some participles used as nouns. Paradigm: *nasjands*, savior.

Sing. N. nasjands	Plur. nasjands
G. nasjandis	nasjandê
D. nasjand	nasjandam
A. nasjand	nasjands
V. nasjand	—

Other examples are: *fijands*, enemy; *frijônðs*, friend; *daupjands*, the Baptist; *mêrjands*, preacher; *bisitands*, neighbor; *talzjands*, master; *all-waldands*, all-ruling, almighty; *fraweitands*, avenger; *frauvinônðs*, ruler; *midumônðs*, mediator; *gibands*, giver.

§ 116. A number of feminines following in some cases the *i*-decl. (*ansts* § 102), appear in others as short forms; the latter are remains of an old consonantal inflection. Paradigm: *baúrgs*, burg, town.

Sing. N. baúrgs	Plur. N. baúrgs
G. baúrgs	G. baúrgê
D. baúrg	D. baúrgim
A. baúrg	A. baúrgs.

Like *baúrgs* inflect also *alhs*, temple; *spanrds*, race-course, furlong; *brusts*, breast; *dulps*, feast; *wahths*, thing; *miluks*, milk; *mitaps* (*d*), measure.

The word *nahths*, night, goes exactly like *baúrgs*, with the exception of the dat. pl. which has *nahtam*.

Note 1. *waihts* and *dulps* follow also the *i*-declension throughout. Thus gen. sing. *waihts* and *waihtais*, *dulpais*.

§ 117. Masculines with short (consonantal) cases: *manna*, man; *mênôps*, month; *reiks*, ruler; *weitwôds*, witness (comp. § 74, n. 2). They differ however in some forms.

1) *manna* has some forms of the *n*-decl. (*guma* § 107). These forms we have put in Italics:

Sing. N. <i>manna</i>	Plur. N. mans, <i>mannans</i>
G. mans	G. mannê
D. mann	D. <i>mannam</i>
A. <i>mannan</i>	A. mans, <i>mannans</i> .

2) *mênôps* goes like *bairgs* (§ 116), but has dat. plur. *mênôpum*.

3) Sing. Nom. *reiks* Gen. *reikis* Dat.? Acc. *reik*.

Plur. Nom. Acc. *reiks* Gen. *reikê* Dat. *reikam*.

Also *weitwôds* occurring only in n. a. sing., n. g. pl. — Accordingly, the short forms only in n. (a.) plur., the other cases are the same as in the *a*-decl. (*dags* § 90). Whether dat. sing. be *reik* or *reika*, remains doubtful.

Note 1. Here belongs also n. *bajôps*, d. *bajôpum*, both (see § 140, n. 1).

§ 118. *fôn*, fire, is in n. a. sing. a neuter of the *a*-decl. (*waird* § 93), while gen. dat. have *funins*, *funin*. — Plur. does not occur. Comp. § 12, n. 3.

APPENDIX.

DECLENSION OF FOREIGN WORDS.

§ 119. A number of foreign words were fully adopted from the Greek and Latin into the Gothic through commercial intercourse, so that their inflection is the same as that of genuine Gothic words. E g., *pund*, n., pound; *marikreitus*, m., pearl; *Krêks*, m., Greek; *karkara*, f., dungeon; *alên*, n., oil; *kaisar*, Caesar.

§ 120. A second portion of foreign words were forced on the Gothic language by Christianity and especially by the version of the Bible. To these belong for the most part proper nouns; these are still felt to be foreign elements and

have but imperfectly adopted the Gothic inflection. For their treatment in Gothic no fixed rules can be given. Sometimes they retain their Greek inflection, sometimes they adopt either closely related Gothic or arbitrarily formed cases. — Comp. Vulfila ed. Bernhardt p. XXVIII.

Note 1. Greatest consistency of inflection of foreign words is found in the Greek masculines in -ος, Lat. -us: they inflect like nouns of the *u*-decl. (§§ 104. 105); e. g., *Paitrus*, *Barpaulaïmaius*, *Teitus*, *aipiskaiþus*, *ἐπίσκοπος*; *apaustaïlus*, *ἀπόστολος*; *aggilus*, *ἄγγελος*; *sabbatus*, sabbath; but only in the sing.; plural forms which, however, are rare, follow the *i*-declension; e. g., *apaustaïleis*, *sabbatins*, *aggileis*, *aggilê*, besides *aggiljus*.

Note 2. The following are cases where Greek inflection is retained — *atabalstraiñ*, *ἀλάβαστρον*; *praitōriaiñ* *πραιτώριον*; of *Israðleitēs* nom. plur. *Israðleitai* = *Ἰσραηλῖται* R. IX. 4 or (with Gothic inflection) *Israðliteis* II. Cor. XI. 22.

Note 3. One example of arbitrary inflection may suffice: the Greek *ἐπιστολή* is nom. sing. Gothic *aipistaülê*. Of this occur dat. sing. *aipistaüleim*, d. pl. *aipistaülēm*, acc. pl. *aipistaülans*.

CHAP. II. DECLENSION OF ADJECTIVES.

§ 121. In Gothic, as in all other Germanic languages, adjectives have two forms of inflection — the weak and the strong. The strong inflection is the original one, corresponding to that of the related languages, the weak arose first on Germanic soil. Every normal adjective may have both a weak and a strong inflection. The distinction is a syntactic one: the former is employed after the article and in most cases where the adjective is used substantively, the latter when the adjective is used predicatively, or attributively without the article.

A) STRONG ADJECTIVES.

§ 122. The strong inflection of adjectives is in part the same as the vowel- (or strong) inflection of substantives with which it was originally identical. Some cases in the Germanic languages, however, have adopted the pronominal inflection, in consequence of which the adjectival inflection no longer fully corresponds to that of the substantives. The nom. sing. neuter has two forms of the same value: that of the substantive and that of the pronoun (in -ata).

Adjectives in Gothie have three vowel declensions, like substantives. — 1) Adjectives of the *a*-declension which correspond to the *a*-decl. of nouns in the masc. and neut. (§ 89 et seq.), to the *ô*-decl. (§ 96 et seq.) in the fem. — A subdivision is formed by the *ja*-stems, analogously to the corresponding substantives. 2) Adjectives of the *i*-decl. corresponding to the substantives under §§ 99—103. 3) Adjectives of the *u*-decl. belonging to the nouns under §§ 104—106.

There are however only a few remains of classes 2) and 3). The few adjectives of these classes have in most cases past into the first class, so that the normal strong declension of adjectives in Gothie embraces the *a*-declension and its subdivisions, the *ja*-stems.

Note 1. To the strong declension belong all pronouns except *sama* and *silba* (§ 132, n. 3), the cardinal numbers, inasmuch as they inflect adjectively. Also *anþar*, other, second, and adjectives of a more general meaning, as *alls*, all; *ganôhs*, enough; *halbs*, half; *midjis*, medius; *fulls*, full.

§ 123. Paradigm of the strong adjective declension, *blinds*, blind. Pronominal forms differing from the inflection of the corresponding substantives, are put in Italics:

Sing.	Masc.	Neut.	Fem.
N.	blinds	blind, <i>blindata</i>	blinda
G.	blindis		<i>blindaizôs</i>
D.	<i>blindamma</i>		blindai
A.	<i>blindana</i>	blind, <i>blindata</i>	blinda
Plur.			
N.	<i>blindai</i>	blinda	blindôs
G.	<i>blindaizê</i>		<i>blindaizô</i>
D.	<i>blindaim</i>		<i>blindaim</i>
A.	blindans	blinda	blindôs

§ 124. Here belong most adjectives. E. g., *hails*, healthy; *siuks*, sick; *juggs*, young; *triggws*, true; *swinþs*, strong; *ubils*, evil; *aiveims*, eternal; *haiþiwisks*, wild; *mahteigs*, mighty; *ansteigs*, mereiful; *manags*, many, much; *môdags*, angry; *handugs*, wise, handy. — Also adjective pronouns, as *meins*, my; *þeins*, thy; *seins*, his; *jains*, that; the superlatives (§ 137), the participles pret. pass., as *numans*, taken; *nasipþs*, saved (comp. § 134).

Note 1. According to § 78, n. 2, the *s* of the nom. sing. is dropped 1) after *s*, for example, *swêþs*, *swêþsis*, one's own; *gaþiss*, *gaþissis*, consenting. 2) after *r* preceded by a short vowel: *anþar*, other, second;

unsar, our; *izwar*, your; *wapar*, which of the two; the nom. pl. *warai* must have had a nom. sing. **war*, vary.

Note 2. The rules for the hardening of final soft spirants (§ 79) must be noted, for example in: *fröps*, *frôdis*, wise; *gôps*, *gôdis*, good (§ 74) *liufs*, *liubis*, beloved; *daufs*, *daubis*, deaf (§ 56, n. 1).

Note 3. Stems having *w* immediately before their case-endings, are in the nom. sing. masc. and neut. subject to the rules for final *w* (§ 42). The three words to which this refers, occur only in other cases. *fawai*, *qiwai*, *usskawai* must have had as noms. sing. *faus*, *fau*, few; *qius*, *qiu*, alive; *usskaus*, *usskau*, cautious, wakeful. According to *usskawjan* (to (re) awake § 42, n. 2), also the form *usskaws* might be supposed instead of *usskaus*. For *lasins*, see § 42, n. 1.

Note 4. The adjective pronouns in *-ar* — *unsar*, *izwar*, *anpar*, *wapar*, have in the neuter sing. only the shorter forms *unsar*, *izwar*, etc.

§ 125. Adjective stems whose case-endings are preceded by *j* (*ja*-stems) have most of their forms like *blinds*. Only a few forms undergo a change under the influence of the *j*. Also here, as with nouns, we distinguish between short- and longsyllabic *ja*-stems.

Paradigm of a short-syllabic *ja*-stem: *midjis*, middle.

Sing.	Masc.	Neut.	Fem.
N.	<i>midjis</i>	<i>midi</i> , <i>midjata</i>	<i>midja</i>
G.	<i>midjis</i>		<i>midjaizôs</i>
D.	<i>midjamma</i>		<i>midjai</i>
A.	<i>midjana</i>	<i>midi</i> , <i>midjata</i>	<i>midja</i>
Plur.			
N.	<i>midjai</i>	<i>midja</i>	<i>midjôs</i>
G.	<i>midjaizê</i>		<i>midjaizô</i>
D.	<i>midjaim</i>		<i>midjaim</i>
A.	<i>midjans</i>	<i>midja</i>	<i>midjôs</i>

§ 126. The inflection of the masc. *midjis* is related to that of the noun *harjis* (§§ 90. 92), the neuter *midi* to *kuni* (§ 93. 95). The fem. *midja* has no deviation whatever.

To this class belong very few adjectives. Like *midjis* go also those whose stems end in a vowel: *niujis* new, *-tôjis*, doing (as *ubiltôjis* evil-doing).

Note 1. It is owing to the small number of these adjectives that a few forms of the above paradigm are not met with. Thus the short form of the neuter *midi* is taken only according to those with long syllables (§ 127), and that of *niujis* would be *nivi*: only *niujata* occurs.

Note 2. The adjective stem *frija*-, free, which occurs in the fem. sing., *frija*, *frijaizôs*, *frijai*, *frija*, and in the masc. forms — a. s. *frijana*, n. pl. *frijai*, a. *frijans*, is contracted in the n. s. masc. — *freis* (for *frijis*). The g. s. also, if found, would be *freis*.

§ 127. The plural of long-syllabic stems in *-ja* does not differ from that of *midjis*. The sing. of the paradigm *wilpeis* (stem *wilþja-*), wild, inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	wilpeis	wilþi, wilþjata	wilþi
G.	[wilpeis]		[wilþjaizôs]
D.	wilþjamma		wilþjai
A.	wilþjana	wilþi, wilþjata	wilþja

§ 128. The masc. is related to the noun *hairðeis* (§§ 90. 92), the fem. to *bandi* (§ 96. 98). None of the few adjectives of this class occurs in the gen. sing.

Further Examples: *alpeis*, old; *fairneis*, old; *airzeis*, astray; *wôpeis*, sweet.

§ 129. Of adjectives of the *i-* and *u-*decl. in Gothic, as has been stated in § 112, only a few remains are found, viz.: nom. sing. of all genders and acc. sing. neut. All other cases adopted the inflection of the *ja*-stems (§§ 125—127). The same is the case with the weak forms (§ 132, n. 1).

§ 130. The adjective stems in *-i* are related to the substantives *balgs*, *ansts* (§§ 99—103). Such are: *hrains*, clean; *gamains*, common; *brâks*, useful; *analaugns*, secret; *anasjuns*, visible; *andanêms*, agreeable; *andasêts*, abominable; *sêts*, kind; *sûts*, sweet; *gafâurs*, sober (*unfâurs*, not sober, tattling); *alja-kumps*, alien. The paradigm *hrains* is thus inflected:

Sing.	Masc.	Neut.	Fem.
N.	hrains	hrain [hrainjata]	hrains
G.	[hraineis]		[hrainjaizos]
D.	hrainjamma		hrainjai
A.	hrainjata	hrain	hrainja
Plur.			
	N. hrainjai	hrainja	hrainjôs
	etc.		

Note 1. Examples for the gen. plur. and the longer neuter form (*hrainjata*) are wanting.

Note 2. A word may with certainty be referred to this class 1) if it occurs in the n. s. f. (*hrains*), 2) if, besides n. s. masc. and neut., also cases with *j* are found. If only noms. masc. and neut. *hrains*, *hrain*, occur, then the word may also inflect like *blînds* (§ 123); if only *j*-cases (as *hrainjamma*) are found, it may decline like *wilpeis*, *midjis* (§ 127. 125). Other adjectives also, however without sufficient examples but for other

considerations, are included in this class, as *skauns*, beautiful; *aups*, waste; *hauns*, base; *bleips*, kind; *gadôfs*, fitting.

Note 3. From adverbs in *-iba* (§ 210) adjectival *i*-stems may be inferred, as *arniba*, *gatêmiba*.

§ 131. The adjective stems in *u* are related to the substantives, *sunus* (fem. *handus*), *faihu* (§§ 104—106). Such are: *hardus*, hard; *qairrus*, patient; *paürsus*, dry; *tulgus*, steadfast; *manvus*, ready; *aggvus*, narrow; *aghus*, difficult; *seipus*, late; *plaqus*, tender; *twalibwintus*, twelve years old. The paradigm *hardus* inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	<i>hardus</i>	<i>hardu</i> , <i>hardjata</i>	[<i>hardus</i>]
A.	<i>hardjana</i>	<i>hardu</i> , <i>hardjata</i>	<i>hardja</i>
Plur.			
N.	<i>hardjai</i>	[<i>hardja</i>]	<i>hardjôs</i>
	<i>etc.</i>		

Note 1. Whether adjectives belong here may be seen from their nom. sing. Others also however, merely because of their *j*-eases, have been put into this class, as *laushandus*, empty-handed; *hnasqus*, soft, *kaurus*, heavy.

Note 2. From the adverb *glaggnuba* (§ 210) the existence of an adj. *glaggnus* may be inferred.

B) WEAK ADJECTIVES.

§ 132. The weak declension of adjectives is in every respect identical with the weak or *n*-declension of nouns (§§ 107—112). But it must be borne in mind, that the fem. of the weak adj. follows the inflection of the paradigm *tuggô* (comp. § 112, n. 1). — Paradigm of a weak adjective (*blinds* § 123):

Sing.	Masc.	Neut.	Fem.
N.	<i>blinda</i>	<i>blindô</i>	<i>blindô</i>
G.	<i>blindins</i>		<i>blindôns</i>
D.	<i>blindin</i>		<i>blindôn</i>
A.	<i>blindan</i>	<i>blindô</i>	<i>blindôn</i>
Plur.			
N.	<i>blindans</i>	<i>blindôna</i>	<i>blindôns</i>
G.	<i>blindanê</i>		<i>blindônô</i>
D.	<i>blindam</i>		<i>blindôm</i>
A.	<i>blindans</i>	<i>blindôna</i>	<i>blindôns</i>

Note 1. Like *blinda* inflect all weak adjectives. Of *ja*-stems: n. s. *midja*, *midjô*, *midjô* (comp. § 125), *wilþja* (§ 127); — *i*-stems: *hrainja*, *hrainjô*; — *u*-stems: *hardja*, *hardjô* (comp. § 129 et seq.).

Note 2. Some adjectives occur only in their weak forms, as *usgrudja*, idle, despondent; *alaparba*, poor; *usfairina*, blameless; *inkilpô*,

is found in adjectives of any kind; e. g., *mānagiza* (from *manags*, *a*-stem), *alpiza* (from *alpeis* §§ 127. 28), *hardiza* (from *hardus* § 131). — The suffix *-ôz-* is found only with *a*-stems — *frôdôza* (from *frôp*), *swinpôza* (from *swinp*).

Note 1. The adj. *juggs* (young has compar. *jûhiza* according to § 50, n. 1. The superl. does not occur.

§ 136. The inflection of comparatives goes exactly like adjectives, the feminine ending in *ei* (§ 132, n. 4).

Sing. N. masc. *frôdôza* neut. *frôdôzô* fem. *frôdôzei*

G. *frôdôzins* *frôdôzeins*

etc., exactly like the pres. partic. (§ 133).

2) SUPERLATIVE DEGREE.

§ 137. The superlative degree, like the comparative, is formed in two ways: by means of the suffixe *-ist-* or *-ôst-*; e. g., *managists* (from *manags*), *armôsts* (from *arms*, poor). The superl., like an ordinary adjective, follows the strong and the weak inflections.

Note 1. No rule can be given in connection with the appearance of the *ô-* or the *i*-forms, save that the *ô*-form is found only with *a*-stems. It must be taken for granted that a word forming the compar. by means of *i*, does the same also in the superlative, and that, likewise, the *ô*-forms correspond to one another. But since we have not sufficient examples, this can only be applied to a few words.

Note 2. The strong superlative does not seem to have had a neuter form in *-ata*.

3) IRREGULAR COMPARISON.

§ 138. Some adjectives do not admit of any comparison. In this case comparatives and superlatives of a corresponding meaning, whose positives are wanting, are used instead.

<i>gôps</i> , (d) good	Comp. <i>baliza</i>	Superl. <i>batists</i>
<i>ubils</i> , evil	" <i>wairsiza</i>	" —
<i>mikils</i> , great	" <i>maiza</i>	" <i>maists</i>
<i>leitils</i> , little	" <i>minniza</i>	" <i>minnists</i>
<i>sineigs</i> , old	" —	" <i>sinista</i> .

§ 139. The following six superlatives which have no positive are formed from adverbial stems by means of an *m*-suffix, which is either simple, as in *fru-ma* or *innu-ma*, *awhu-ma* — or compound, as in *af-tuma*, *if-tuma*, *hleï-duma*.

Two of them have received a comparative meaning: *aw-huma*, higher; *hleïduma* left (*ἀριστερός*); the rest have a superlative or an intensive meaning: *aftuma*, the last; *iftuma*, the next; *innuma*, the innermost; *fruma*, the first.

These words follow the weak inflection, but with the feminine in *ei*, exactly like comparatives.

Note 1. Some of the above words are again compared in the usual manner: *aftumists*, the last; *auhumists*, the highest; *frumists*, the first. — From the forms *hindumists*, the outermost; *spêdumists*, the last (from **spêps*, and *spêdiza*, *spêdists*) we may infer the existence of the forms *hinduma* and *spêduma*, which do not occur.

CHAP. III. NUMERALS.

1) CARDINALS.

§ 140. The first three numerals are declinable in all cases and genders.

1. *ains*, n. *ain* and *ainata*, f. *aina*, inflect like the strong adjective *blinds* (§ 123). The plur. has the meaning of „only.” The weak form *aina*, *ainô* = „solus,,

2.	Masc.	Neut.	Fem.
	N. <i>twai</i>	<i>twā</i>	<i>twôs</i>
	G. <i>twaddjê</i>		—
	D. <i>twaim</i>		<i>twaim</i>
	A. <i>twans</i>	<i>twā</i>	<i>twôs</i>
3.	N. —	<i>prija</i>	—
	G. <i>prijê</i>		—
	D. <i>prim</i>		—
	A. <i>prins</i>	<i>prija</i>	<i>prins.</i>

Nom. masc. and fem. which do not occur, can with certainty be taken as *preis*.

Note 1. The definite dual number two, both, *ἀμφότεροι* is expressed by *bai* declining like *twai*. It is found in masc. n. *bai*, d. *baim*, a. *bans*; neut. n. a. *ba*. There occurs also a longer form with the same meaning, n. *bajôps*, d. *bajôpum*; its inflection is that of a consonantal substantive (§ 117).

§ 141. The numbers from 4—19 are of one gender. Of these occur: 4 *fidwôr*, 5 *fimf*, 6 *saihs*, 7 *sibun*, 8 *ahtau*, 9 *niun*, 10 *taihun*, 11 *ainlif* (§ 56 n.1), 12 *twalif*, 14 *fidwôrtaihun*, 15 *fimftaihun*. They are all used as indeclinables, but gen. and dat. may follow the inflection of the *i*-decl. (§ 99 et. seq.). Thus of 4 dat. *fidwôrim*, of 9 gen. *niunê*, of 10 dat. *taihunim*, of 11 dat. *ainlibim*, of 12 gen. *twalibê*, dat. *twalibim*.

Note 1. In compounds *fidur-* (see § 15, n. 1) is found for *fidwôr*: *fidurfalps*, fourfold; *fidurdôgs*, space of 4 days; *fidurragineis*, tetrarch. Comp. Kluge, Beitr. VI. 394.

§ 142. The tens from 20—60 are formed by adding the plural *tigjus* (from **tigus*, decade) to the units. *tigjus* goes regularly like *sunus* (§ 104). The thing counted is always put in the genitive. 20, *twaitigjus*; 30, **preistigjus* (of which are found, gen. *prijêtigivê*, acc. *prinstiguns*), 40, *fidwôrtigjus*; 50 *fimftigjus*, 60 *saihstigjus*.

§ 143. From 70 onwards *têhund* takes the place of *tigjus*: 70, *sibuntêhund*; 80, *ahtautêhund*; 90, *niuntêhund*; 100, *taihuntêhund* and *taihuntaihund*. *têhund* is a noun generally left undeclined. An inflected gen. sing. is once (Luc. XV, 7) met with: in *niuntêhundis jah niunê garaihtaizê*.

§ 144. The hundreds are formed with the plur. of the nenter *hund* (a hundred). Of these are found *twa hunda*, 200; *prija hunda*, 300; *fimfhunda*, 500; *nium hunda*, 900.

§ 145. The number 1000, *pûsundi*, is a feminine noun (going like *bandi* § 96) and is followed by the gen. Besides the regular plur. *pûsundjôs*, the neut. plur. *twa pûsundja* is found once (Esdr. II, 15). The thousands occurring are: 2000, *twôs pûsundjôs*; 3000, .g. *pûsundjôs*; 4000, *fidwôr pûsundjôs*; 5000, *fimf pûsundjôs*; 10000, *taihun p.*; 20000, dat., *miþ twaim-tigum pûsundjô*.

Note 1. Numbers are very often expressed by letters (comp. § 1, n. 2). Therefore so many examples for numbers are wanting.

2) ORDINALS.

§ 146. The first two ordinals have stems different from the corresponding cardinals. 1st *fruma*, n. *frumô*, f. *frumei* (§ 139), and the superlative formation *frumists*, the first (§ 139, n. 1). 2nd *anþar*, the second, other, inflects as a strong adjective (§ 122, n. 1, § 124, ns. 1. 4). — All other ordinals are connected with the cardinals and inflect like weak adjectives (§ 132, n. 3). Of these are found: 3^d *bridja*, 5th **fimfta* (only in 15th), 6th *saihsta*, 8th *ahtuda*, 9th *niunda*, 10th *taihunda*, 15th *fimftataihunda*. Only the second part suffers inflection: dat. sing. in *jêra fimftataihundin* Luc. III, 1.

3) OTHER NUMERALS.

§ 147. A distributive number is *tweihnai*, two at a time, which occurs only in the dat. acc. fem. *tweihnaim*, *tweihnôs*.

Note 1. The distributives are expressed by means of *wazuh*, *warji-zuh* (§§ 164. 165), or by the prepos. *bi*, as *insandida ins twans hwanzuh* „by twos,” Luke X. 1, *bi twans* I. Cor. XIV. 27.

§ 148. Multiplicatives are formed by means of the adj. *falp*:- *ainfalps*, single; *fidurfalps*, fourfold; *taihuntaihundfalps*, a hundredfold; *managfalps*, manyfold.

§ 149. Numeral adverbs indicating „how many times,” are expressed by the dat. *sinpa*, *sinpam* (nom. *sinps*, journey, a time, motion) preceded by the cardinal: *ainamma sinpa*, once; *twaim sinpam*, twice; *prim sinpam*, thrice; *fims s.*, five times; *sibun s.*, seven times. — With the ordinal number: *anparamma sinpa*, the second time.

Note 1. As an adverb is also found the neut. *bridjô*, the third time II. Cor. XII. 14.

CHAP. IV. PRONOUNS.

1) PERSONAL PRONOUNS OF COMMON GENDER (REFLEXIVUM).

§ 150.

	1. person.	2. person.	Reflexivum.
Sing. N. ik	pu	—	—
G. meina	peina	seina	seina
D. mis	pus	sis	sis
A. mik	puk	sik	sik
Dual N. wit	—	—	—
G. ugkara	igqara	seina	seina
D. ugkis	igqis	sis	sis
A. ugkis, ugk	igqis	sik	sik
Plur. N. weis	jus	—	—
G. unsara	izwara	seina	seina
D. uns, unsis	izwis	sis	sis
A. uns, unsis	izwis	sik	sik

Note 1. For *ugkis*, *igqis*, etc. also *uggkis*, *iggqis* is written; comp § 67, n. 1.

Note 2. The n. dual. 2nd pers. not being found, may with certainty be inferred to be *jut*.

§ 151. From stems of these pronouns adjectives are derived, the so-called possessive pronouns. 1st p.: m. *meins*, n. *mein*, *meinata*, f. *meina*, mine; 2nd p. *peins*, thine; refl. *seins*, his. Plurals: 1st p. *unsar*, our; 2nd p. *izwar*, your. Of dual forms only *igqar* is found, 1st p. would be *ugkar*.

Note 1. These pronominal adjectives inflect exactly like the strong

adjective; for *unsar*, *izwar*, comp. § 124, n. 1 and 4. — No weak inflection is met with.

Note 2. The reflexive *seins* occurs only in g. d. a. The nominatives of all genders and numbers are replaced by the genitives of the third person; *is*, *izôs*; *izê*, *izô*. (§ 152).

2) THIRD PERSON.

§ 152.

Sing.	Masc.	Neut.	Fem.
N.	<i>is</i> , <i>he</i>	<i>ita</i> , <i>it</i>	<i>sî</i> , <i>she</i>
G.	<i>is</i>		<i>izôs</i>
D.	<i>imma</i>		<i>izai</i>
A.	<i>ina</i>	<i>ita</i>	<i>ija</i>
Plur.			
N.	<i>eis</i>	<i>ija</i>	[<i>ijôs</i>]
G.	<i>izê</i>		<i>izô</i>
D.	<i>im</i>		<i>im</i>
A.	<i>ins</i>	[<i>ija</i>]	<i>ijôs</i>

Note 1. Acc. and gen. pl. masc. and nom. plur. fem. do not occur, but the forms given are quite certain.

3) DEMONSTRATIVE PRONOUNS.

§ 153. The simple demonstrative pronoun *sa*, *sô*, *pata* is used both as demonstrative pronoun „this, that, (to express the Greek *οὗτος* or *αὐτός*) and, with a weakened force, as article (the). The latter use is predominant. — The neuter sing. (as also the interrog. pr. § 159) has preserved its instrumental case.

Sing.	Masc.	Neut.	Fem.
N.	<i>sa</i>	<i>pata</i>	<i>sô</i>
G.	<i>pis</i>		<i>pizôs</i>
D.	<i>pamma</i>		<i>pizai</i>
A.	<i>pana</i>	<i>pata</i>	<i>pô</i>
Instr.	—	<i>pê</i>	—
Plur.			
N.	<i>pai</i>	<i>pô</i>	<i>pôs</i>
G.	<i>pizê</i>		<i>pizô</i>
D.	<i>paim</i>		<i>paim</i>
A.	<i>pans</i>	<i>pô</i>	<i>pôs</i> .

Note 1. The final *as* of the dissyllabic forms are dropped before the vowels of words attached to them as enclitics; comp. § 4, n. 1.

§ 154. A compound demonstrative pronoun is formed by affixing the enclitic particle *uh* to the simple demonstrative pronouns. Comp. § 24, n. 2. It is used like the simple dem.

sa meaning „this, that,“ (= Greek οὗτος or αὐτός), but always demonstratively, not as article. — Its forms are:

Sing.	Masc.	Neut.	Fem.
N.	sah	patuh	sôh
G.	þizuh		[þizôzuh]
D.	þammuh		[þizaih]
A.	þanuh	patuh	[pôh]
Plur.			
N.	þaih	[pôh]	[þôzuh]
G.	[þizêh]		[þizôh]
D.	[þaimuh]		[þaimuh]
A.	[þanzuh]	[pôh]	[þôzuh]

Note 1. The forms in [] are not found.

§ 155. A definite pronoun *hi-* (nom. **his* = *is* § 152) meaning „this,“, occurs only in temporal phrases in the dative m. n. *himma* and in the acc. m. n. *hina*, *ita*, e. g. *himma daga*, *hina daga*, to-day, till to-day; and *hita*, till now.

§ 156. *jains**), n. *jainata*, f. *jaina* „that,“ (for the *ai* comp. § 20) inflects like blinds (§ 124).

As weak adjectives decline *silba*, self, and *sama*, or, with the article, *sa sama*, the same (comp. § 132, n. 3).

4) RELATIVE PRONOUNS.

§ 157. The Gothic language has no simple relative pronoun, but forms the latter from the simple demonstr. pron. by adding the particle *ei* which, when used independently assumes the meaning of the conjunction „that, in order that,“. The relat. pronoun inflects thus:

Sing.	Masc.	Neut.	Fem.
N.	saei	þatei	sôei
G.	þizei		þizôzei
D.	þammei		þizaiei
A.	þanei	þatei	þôei
Instr.	—	þêei	—
Plur.			
N.	þaiei	þôei	þôzei
G.	þizêei		[þizôei]
D.	þaimei		þaimei
A.	þanzei	þôei	þôzei.

*) Comp. N. E. *yon*. — Professor St. H. Carpenter in his Anglo-Saxon Grammar p. 17, § 32, n. 2, says: *yon* is still used as a demonstrative at the South; e. g., *yon house* for that house. — Tr.

Note 1. The neut. instrumental *þêei* is used only as a conjunction.

Note 2. A secondary form of *þatei* is *þei* being used only in connection with *-wah* (§ 164, n. 1) and (like *þatei*) as a conjunction (that). Comp. Beitr. IV. p. 467.

Note 3. Instead of the n. s. masc. *savi*, the form *izei* is used, formed from the 3^d pers. pron. (§ 152), in place of the n. f. *sôei*, the form *sei* (i. e. *si-ei* § 10, n. 2) occurs, even more frequently than the former. *izei* occasionally stands as n. plur. masc. (in place of *eizei* which does not occur), for example, *þai izei bimaitanai sind* Gal. VI. 13. — For *izei* is sometimes written *izê*; comp. § 17, n. 1.

Note 4. For the change of final *s* to *z* before *ei*, see § 78 c.

§ 158. When the relat. clause refers to a pronoun of the first or second pers., the relative particle is added to it. Thus, *ikei*, I who, *þuei* thou who, *þuzei*, to thee (to) in whom (as Mk. I. 11) *þukei*, thee whom, *juzei* you who; *izwizei*, to you (to) whom.

5) INTERROGATIVES.

§ 159. The simple interrogative stem, *wa-* forms the interrogative pronoun *was*, who? (Lat. *quis*) A substantive following *was* is always put in the gen., as *lvô mizdônô = tiva μισθόν* Mt. V. 46.

Sing.	Masc.	Neut.	Fem.
N.	was	wa	lvô
G.	wis		[lvizôs]
D.	wamma		wizai
A.	wana	wa	lvô
Instr.	—	lvê	—

Note 1. The gen. fem. is not found. The instrumental case occurs only with the neuter, as with *sa* (§ 153).

Note 2. *was* has no plur.; comp. however *wanzuh* (§ 164, n.).

Note 3. *was* also discharges the function of an indef. pron. Comp. § 162, n. 2.

§ 160. From the stem *wa* is derived *wapar*, which of the two? and *warjis* which, who? A substantive following always takes the genitive. Both words inflect like strong adjectives — *wapar* like *anþar* (comp. § 124, n. 1); *warjis* (like *midjis* § 125), f. *warja*, n. *warjata* (not *wari*!).

§ 161. The following are compound interrogatives: *h-wleiks* of what sort (= Lat. *qualis*?)? (Its correl. is *swaleiks* = Lat. *talis*); *hêlaups*, f., *hêlauda*, how great? *quantus*? (Correlative *swalaups*, *tantus*). These words inflect like strong adjectives.

Note 1. The form *hveleks* (Lu. I. 29) for *h-wleiks* is probably a mistake of the writer.

6) INDEFINITE PRONOUNS.

§ 162. The indefinite pronoun *sums*, f. *suma*, n. *sum*, *sumata*, some, inflects like a strong adjective and is used adjectively; in the sense of „some one, somebody,, it stands also as a substantive.

Note 1. An onumerative expression is *sums-sums* (= Gr. ὁ μὲν — ὁ δέ). In most cases *uh* (§ 24, n. 2) is added to the second part, sometimes also to the first, as *sumai-sumaih* or *sumaih-sumaih*, some — others.

Note 2. The interrogative pron. *was* (159) is also very often used as an indef. pron. „any one,,.

§ 163. The enclitic particle *-hun* forms indefinites all of which occur only with the negative particle *ni*. Their meaning is „nobody,,. —

a) The singular of *manna*, man (§ 117) combined with *-hun* in the sense of „nobody,,. — The forms occurring are:

n. *ni mannahun*, g. *ni manshun*,
d. *ni mannhun*, a. *ni mannanhun*.

b) Likewise there is used substantively *ni washun*, nobody (from *was* § 159). Only the nom. sing. is found.

c) By far most frequent is *ni ainshun* used both without „none,, and with a following substantive „no,, „not any,,. The substantive following always takes the partitive genit., e. g., *ni ainshun pivè* no servant Luke XVI. 3 — The forms of *ainshun* in some cases differ from the simple form *ains* (§ 140).

Sing.	Masc.	Neut.	Fem.
N.	ainshun	ainhun	ainôhun
G.	ainishun		—
D.	ainummêhun		ainaihun
A.	ainnôhun ainôhun }	ainhun	ainôhun.

Note 1. *-hun* occurs also in combination with the subst. *weila* (§ 97), as *weilôhun*, for an hour, Gal. II. 5 (*ni weilôhun ouðè πρὸς ὥραν*).

§ 164. The word for „every,, is formed by adding *uh* to the interrogative pronouns.

a) *kazuh*, every. The noun, or pronoun, following takes the genitive. *kazuh* which in some cases differs from the simple form *was* (§ 159) is thus inflected:

Sing.	Masc.	Neut.	Fem.
N.	lvazuh	lvah	lvôh
G.	lvizuh	—	—
D.	lvammêh	—	—
A.	lvânôh	lvah	—
Plur.			
A.	lvanzuh	—	—

Of the plur. only the acc. *lvanzuh* is found.

Note 1. The indefinite relative „whoever,” „whosoever,” (Lat. *quicumque*, German *wer nur immer*) is expressed 1) by *lvazuh saei*, or, with *sa* prefixed, *savazuh saei*. In place of *saei* also *izei* occurs (§ 157, n. 3). — These forms hold good only for the n. s. masc. But the nom. neut. *patavah pei* (*pei* = *patei* § 157, n. 2) occurs also twice (John XV. 7, 16). — 2) by *pishvazuh* followed by *saei* or *ei* in all cases, the first part, *pis*, remaining uninflected: Masc. n. *pishvazuh saei*, d. *pishvammêh saei*, a. *pishvanôh saei*; — Neuter n. a. *pishvah pei* (or *patei*), g. *pishvizuh pei*, d. *pishvammêh pei*.

§ 165. b) *varjizuh*, every, each.

Sing.	Masc.	Neut.	Fem.
N.	hvarjizuh	hvarjatôh	—
G.	hvarjizuh	—	—
D.	hvarjammêh	—	—
A.	hvarjanôh	[hvarjatôh]	hvarjôh

Note 1. *varjizuh* is also compounded with (undeclinable) *ain*, as *ainhvarjizuh*, every (one); neut. *ainhvarjatôh* d. *ainhvarjammêh*, etc.

§ 166. „Each of two,” is rendered by *havaruh* which is found only in the dat. *havarammêh* Skeir. 46 (an evident correction for the *havaramma* of the MS. For this comp. „Bernhardt,”). — A more emphatic form is *ainhavaruh* (comp. § 165, n. 1), each one of two.

CHAP. V. CONJUGATION.

GENERAL REMARKS.

§ 167. The Gothic verb has the following forms:

1) Two Voices, Active and Passive. The Active Voice alone shows still a great variety of forms. The Middle Voice is retained in only a few, but frequently occurring, forms of the Pres. Ind. and Optative. The middle forms have a passive force. Hence the Middle Voice is also called Passive Voice or Medio-Passive.

2) Two Tenses, Present and Preterit (Perfect). The

Preterit is the only tense for the past. A Future is not found; it is generally represented by the present, rarely by circumlocution with auxiliary verbs (*skulan*, shall; *haban*, have; *duginnan*, begin).

3) Two complete Moods, Indicative and Optative (also called Subjunctive). An Imperative is formed from the Present only, from which it takes the Second Persons of all three Numbers, and one First Person Plur. — A Third Person Imper. Sing. and Plur. occurs only in a few examples. The Third Person Imper. is generally expressed by the Third Person Opt. But also the Second and First Persons Imper. are often expressed by the Optat.

4) Three Numbers, Singular, Dual, and Plural. The Third Person Dual is wanting.

5) Three Verbal Nouns, Infinitive, Present Participle with an active, Perfect Participle, with a passive meaning.

§ 168. Verbs in Gothic are, from a Germano-Gothic standpoint, to be arranged according as they form their Preterits in relation to the Presents: Thus we have Two Chief Classes:

I. STRONG VERBS.

Strong verbs form their preterits without an addition, but by a change of the radical vowel, or in some cases by reduplication. Thus we have the following subdivisions:

1) Verbs with an ablaut. These form the preterit without reduplication, but by changing the vowel of the present (comp. § 29), e. g., *binda*, I bind; *band*, I bound.

2) Reduplicated Verbs. The preterit has a reduplication but no vowel-change, e. g., *halda*, I hold; *haihald*, I held.

3) Verbs with both a reduplication and an ablaut. To this class belong only a few verbs, e. g., *lêta*, I let; *lailôt*, I let (pret.).

II. WEAK VERBS.

Weak verbs form the preterit by an increase at the end, which begins with a dental consonant, e. g., *nasja*, I save; *nasida*, I saved. In this added *-da* some see a form of the verb to do, (Germanic *dôn*), and so the weak preterit is also called compound preterit.

Weak verbs are all derivative verbs. According to the formative suffixes which appear most clearly in the preterit forms, the weak verbs are divided into four classes: 1) Suffix *i* (in the present *j*): *nasja*, *nasi-da*. 2) Suffix *ô*: *salbô*, *salbô-da*. 3) Suffix *ai* (partially obscured in the present): *haba*, *habai-da*. 4) Suffix *nô* (present *n*): *fulna*, *fulnô-da*.

Note 1. The small number of verbs which cannot be referred to the two chief classes, must, according to this classification, be considered irregular.

I. STRONG VERBS.

A. INFLECTION OF STRONG VERBS.

§ 169. The inflection of strong verbs is the same in all three classes (§ 168). Therefore we first give the paradigms of inflection and then discuss the formation (different in each class) of tense-stems. As paradigms we give a reduplicated verb, *haitan*, to be called, and two ablaut verbs, *niman*, to take; *biudan*, to offer.

§ 170. a) PRESENT ACTIVE.

Indicative.

Sing. 1.	nima	biuda	haita
2.	nimis	biudis	haitis
3.	nimiþ	biudiþ	haitiþ
Dual 1.	nimôs	biudôs	haitôs
2.	nimats	biudats	haitats
Plur. 1.	nimam	biudam	haitam
2.	nimiþ	biudiþ	haitiþ
3.	nimand	biudand	haitand

Optative.

Sing. 1.	nimau	biudau	haitau
2.	nimais	biudais	haitais
3.	nimai	biudai	haitai
Dual 1.	nimaiwa	biudaiwa	haitaiwa
2.	nimaits	biudaits	haitaits
Plur. 1.	nimaima	biudaima	haitaima
2.	nimaiþ	biudaiþ	haitaiþ
3.	nimaina	biudaina	haitaina

Imperative.

Sing. 2.	nim	biuþ	hait
3.	nimadau	biudadau	haitadau
Dual 3.	nimats	biudats	haitats

Plur. 1.	nîman	biudam	haitam
2.	nîmîp	biudiþ	haitiþ
3.	nîmandau	biudandau	haitandau
Infinitive.			
	nîman	biudau	haitan
Participle.			
	nîmands	biudands	haitands.

b) PRETERIT.

Indicative.

Sing. 1.	nam	baup	haihait
2.	namt	baust	haihaist
3.	nam	banþ	haihait
Dual 1.	nêmu	budu	haihaitu
2.	nêmnts	buduts	haihaituts
Plur. 1.	nêmm	bndum	haihaitum
2.	nêmuþ	buduþ	haihaituþ
3.	nêmun	budun	haihaitun

Optative.

Sing. 1.	nêmjau	budjan	haihaitjan
2.	nêmeis	budeis	haihaiteis
3.	nêmi	budi	haihaiti
Dual 1.	nêmeiwa	budeiwa	haihaiteiwa
2.	nêmeits	budeits	haihaiteits
Plur. 1.	nêmeima	budeima	haihaiteima
2.	nêmeiþ	budeiþ	haihaiteiþ
3.	nêmeina	budeina	haihaiteina.

c) PARTICIPLE PRETERIT PASSIVE.

numans	budans	haitans
--------	--------	---------

d) MEDIO-PASSIV : PRESENT.

Indicative.

Sing. 1.	nîmada	biudada	haitada
2.	nîmaza	biudaza	haitaza
3.	nîmada	biudada	haitada
Plur. 1. 2. 3.	nîmanda	biudanda	haitanda

Optative.

Sing. 1.	nîmaidau	biudaidau	haitaidau
2.	nîmaizau	biudaizau	haitaizau
3.	nîmaidau	biudaidau	haitaidau
Plur. 1. 2. 3.	nîmaindau	biudaindau	haitaindau.

Note 1. *biudan* falls under the rules for final soft spirants (§ 79): Imperat. s. *biup*, pret. *baup* (comp. § 74); likewise *giban*: *gif*, *gaf* (comp. § 56).

Note 2. The termination of the 2nd pers. s. pret., *-t*, shows the application of the rule for consonants before dentals (§ 51). Final *b* of the stems becomes *f*: *gaft* (from *giban*), *grôft* (from *graban*); no examples for *p*: *skôpt* or *skôft*? (from *skapjan*); — *g* remains unchanged in *magt* (§ 66, n. 1), other examples are wanting; neither are there any examples for *kt* (*wôkt* or *wôht*? comp. § 55, n. 2); — dentals are changed into *s*: *gast* from *giban* (§ 71, n. 3), *baust* from *biudan* (§ 75, n. 1), *haihaist* from *haitan* (§ 69, n. 2). — From *saiian*, *saisô*, we have 2nd pers. *saisôst*. On account of the want of examples it is not certain whether all stems ending in a vowel received *-st*. — *rinnan* has 2nd p. pret. *rant* (§ 80).

Note 3. The third person sing. imperat. of one strong verb is only found twice: *alsleigadau*, *καταβέτω* Mt. XXVII, 42; Mk. XV, 32 (comp. 186, 1). The 3^d pers. plur. may with certainty be formed according to the weak verb (§ 192, n. 1).

Note 4. Dual forms of verbs occur scantily; the 1st p. dual opt. pret., *nêmeiwa*, etc. never occurs; it is given according to the corresponding form of the present, *nimaiwa*. Also 2nd pers. d. pret. opt. is inferred from the form of the anomalous *wileits* (§ 205).

Note 5. Concerning the irregular formation of the present of some strong verbs with *j*, see § 206, n.

B) TENSE-FORMATION OF STRONG VERBS.

1) ABLAUT VERBS.

§ 171. These verbs form their tense-stems by a regular change of the root-vowel, by the so-called ablaut. The several ablaut-series and the conditions of their appearance have already been given in §§ 30—35. To each of these series belong ablaut verbs of which, accordingly, six classes are to be distinguished. Each series consists of four vowels which appear in the formation of the verb in the following manner: 1) The first vowel belongs to the present and the tenses formed from it (pres. partic., infinitive, also medio-passive). 2) The second vowel is that of the sing. pret. indic. 3) The third vowel appears in the plur. pret. indic. and throughout the pret. optative. 4) The fourth vowel belongs to the preterit participle.

In order accurately to determine the inflection of a strong verb, the following forms are usually given; 1) 1st p. sing. pres. indic., or also infin. pres.; 2) 1st p. s. pret. indic.; 3) 1st p. pl. pret. ind.; 4) partic. preter.

The following are the ablaut verbs arranged into their several classes.

§ 172. Class I. Verbs of the first ablaut-series: *ei ái i* (*ai*) *i* (*ai*) (comp. § 30). E. g., *greipa*, *graip*, *gripum*, *gripans*, to gripe, seize. *i* before *h* (*h*) is broken to *ai* (§ 20): *leih-a*, *laih*, *laihūm*, *laihans*, to lend.

Note 1. Here belong: *deigan*, to knead; *steigan*, to mount; *gateihan*, to show; *peihan*, to thrive, increase; *preihan*, to throng; *weihan*, to fight; — *beitan*, to bite; *dis-skreitan*, to rend, tear; *ga-smeitan*, to anoint, smear; — *weitan* (*inweitan* to worship; *fraweitan*, to punish); *beidan*, to wait; *leipan*, to go; *sneipan*, to cut; — *weipan*, to crown; *dreiban*, to drive; *bi-leiban*, to stay; *sweiban*, to cease; — *reisan*, to rise; *skeinan*, to shine; *hneiwan*, to decline; *speiwan*, to spit.

Note 2. The *n* of *keinan*, to germinate (O. H. G. *kinan*) occurs only in the present stem (comp. § 206, b); the part. pret. *kijans* only in *uskijanata* (Luke VIII, 6). The pret. **kai*, **kijum* is not found, a weak pret. of the fourth weak conj. (*keinōda* § 195, n. 2) occurring instead. Comp. Kluge, Germanische Conjugation p. 143.

§ 173. Class II. Verbs of the second ablaut-series: *iu au u* (*au*) *u* (*au*) (comp. § 31). E. g., *biuda*, *baup*, *budum*, *budans*, to offer; with breaking (§ 24): *tiuha*, *tiuh*, *taihum*, *taihans*, to tow, lead.

Note 1. Here belong: *siukan*, to be sick; *biugan*, to bend, bow; *driugan*, to serve as a soldier; *liugan*, to lie; *pliuhan*, to flee; — *giutan*, to pour; *uspriutan*, to grieve; *niutan*, to enjoy; *liudan*, to grow; — *dis-hniupan*, to tear to pieces; *sliupan*, to slip, creep; *af-skiuban*, to shove, cast away; *hiufan*, to weep; — *driusan*, to fall; *kiusan*, to choose; *fra-liusan*, to lose; *kriustan*, to gnash with the teeth.

Note 2. The vowel of the present is irregular in *luka*, *lauk*, *lukum*, *lukans*, to lock. — Some also suppose **wulan*, to boil, according to pres. part. *wulandans*, R. XII, 11 (comp. § 175, n. 2).

§ 174. Class III. Verbs of the third ablaut-series: *i* (*ai*) *a u* (*ai*) *u* (*ai*) (comp. 32). E. g., *binda*, *band*, *bundum*, *bundans*, to bind, or with breaking (§§ 20. 24): *wairpa*, *warp*, *wairpum*, *wairpans*.

Note 1. Other verbs of this class: *brinnan*, to burn; *du-ginnan*, to begin; *aflinnan*, to depart; *rinnan*, to run; *spinnan*, to spin; *winnan*, to trouble oneself; — *trimpan*, to tread, tramp; — *fra-slindan*, to swallow up; *windan*, to wind; *linpan*, to catch; *finpan*, to find; *pinsan*, to draw; — *stiggan*, to sting (only by conjecture in Mt. V, 29); *bliggwan*, to beat; *siggwan*, to sing; *siggan*, to sink; *stiggan*, to thrust; *drigkan*, to drink; — *gildan*, to be of value, yield; *swiltan*, to die; *hilpan*, to help; *filhan*, to hide; *wiltan*, to rob; — *baigan*, to hide, keep; *gairdan*, to gird; *wairpan*, to become; *ga-pairsan*, to wither; *swairban*, to wipe; *wairban*, to walk; — *priskan*, to thresh; *ga-wrisgan*, to bear fruit (found only in the present tense, Lu. VIII, 14).

Note 2. According to its present also *briggan* would belong here; see § 208.

§ 175. Class IV. Verbs of the fourth ablaut-series: *i* (*ai*) *a ê u* (*ai*) (comp. § 33). E. g., *nima*, *nam*, *nênum*, *numans*, to take, or with breaking (§§ 20. 24): *baira*, *bar*, *bêrum*, *baurans*, to bear.

Note 1. Like these go: *giman*, to come; *ga-timan*, to suit; *stilan*, to steal; *ga-tairan*, to tear to pieces; — *brikan*, to break (§ 33, n. 1).

Note 2. Here belongs also *trudan*, [*trap*], [*trêdum*], *trudans*, to tread, the present vowel being *u* instead of *i*, (O. N. *troða*, *trað*, *tráðum*, *troðinn*; O. H. G. according to V: *trêlan*, *trat*, *trâtum*, *trêlan*). According to *trudan* also *wulan*, to boil, is more correctly to be supposed (§ 173, n. 2).

§ 176. Class V. Verbs of the fifth ablaut series: *i* (*ai*) *a ê i* (*ai*) (comp. § 34). E. g. *mita*, *mat*, *mêtum*, *mitans*, to measure; *giba*, *gaf*, *gêbum*, *gibans*, to give.

Note 1. Here belong: *wrikan*, to persecute, wreak; *rikan* (found only in the pres.), to heap up; *ligan*, to lie; *ga-wigan*, to mowe, wag; *saihan*, to see (comp. § 34, n. 1); — *hlifan*, to steal; — *bigitan*, to obtain, get; *silan*, to sit; *fitan*, to bear (?), *widan*, to bind; *qipan*, to say; *nipan*, to help (?); — *lisan*, to gather; *ga-nisan*, to recover; *wisan*, to remain.

Note 2. *snivan*, to hurry, has *sniva*, *snau* (§ 42), *snêvum*, *snivans*. Once occurs the pret. *snauh* in which *h* is added (comp. § 62, n. 4), once *snivun* instead of *snêvun* (§ 7, n. 3). — Like *snivan* goes in all probability *divan*, to die, of which only the past part., *pata divanô*, is found.

Note 3. The pret. sing. of *itan* has irregularly *êt* instead of *at*; it is found only in the compound *frêt* (from *fra-itan*, to consume, eat up, § 4, n. 1. § 7b). Thus *itan*, *êt*, *êtum*, *itans*. Comp. O. H. G. pret. *âz*, *frâz* Notker, O. N. *ât*. Möller, Englische Studien 3, 154.

Note 4. Te *n* in *fraihnan*, to ask, occurs only in the pres. stem: *fraihna*, *frah*, *frêhum*, *fraihans* (see § 206b).

Note 5. The *j* in *bidjan* is found only in the present stem: *bidja*, *baþ*, *bêdum*, *bidans* (Comp. § 206a). Once the present occurs without *j*; *usbida* Rom. IX, 3.

§ 177. Class VI. Verbs of the sixth ablaut series; *a ô* *ô a* (Comp. § 35). E. g., *ala*, *ôl*, *ôhum*, *alans*, to grow.

Note 1. Like *alan* go: *sakan*, to fight; *wakan*, to wake, watch; *dragan*, to carry, drag; *slahan*, to strike; *þwahan*, to wash; *hlapan*, to load; *ga-daban*, to behoove; *ga-draban*, to hew; *graban*, to dig, grave; *skaban*, to shave; *malan*, to grind; *swaran*, to swear; *faran*, to fare; *us-anan*, to breathe out, die.

Note 2. Seven verbs of this class have *j* in the present stem which is wanting in the pret. and past partic., e. g. *hafjan*, to heave, forms: *hafja*, *hōf*, *hōfam*, *hafans*. Like this go: *frapjan*, to understand; *hlahjan*, to laugh; *garapjan*, to count; *skapjan*, to make, shape; *skapjan*, to hurt; *wahsjan*, to grow (comp. § 206a).

Note 3. The *n* of *standan*, to stand, occurs only in the present stem, thus: *standa*, *stôþ*, *stôþum*, [*stapans*] (comp. § 206 b).

2) REDUPLICATED VERBS.

§ 178. Reduplicated verbs form the preterit without a change of the root-vowel, but only by prefixing a reduplication. This reduplication consists of the initial consonant together with a constant reduplication vowel *ai* (short *e*, see § 20), as *haita*, I am called, pret. *haihait*; *hwôpa*, I boast, *haihwôp*. When the word begins with two consonants, only the first is repeated, e. g., *frais*, I tempt, *faihfrais*. The initial combinations, *st*, *sk*, [*sp*] are repeated as a whole, e. g., (*ga*-) *stalda*, I possess, *staištald*; *skaida*, I separate, *skaiskaid*; when the word begins with a vowel, only the reduplication vowel is prefixed, e. g., *auka*, I increase, *aiauk*.

The partic. pret. has no reduplication; *haitans*, *fraisans*, etc.

§ 179. According to their root-vowel, the reduplicated verbs are divided into five classes. The root-vowels are 1) *a* (*â*), 2) *ê*, 3) *ai*, 4) *ô*, 5) *au*. Since however the vowel remains unchanged throughout the verb, the inflection of these verbs is the same for all. Because of this the paradigm *haitan* given in § 170 is sufficient for all classes.

Those reduplicated verbs of which the preterits do occur, are:

- 1) *haldan*, to hold; *fulþan*, to fold, *stalðan*, to possess; — *fâhan*, to catch; *hâhan*, to hang (§ 62, n. 2).
- 2) *slêpan*, to sleep (for its preterit, comp. 78, n. 3).
- 3) *aikan*, to say; *fraisan*, to tempt; *haitan*, to be called; *laikan*, to leap; *maitan*, to cut off; *skaidan*, to separate.
- 4) *hwôpan*, to boast, *flôkan*, to lament.
- 5) *aukan*, to increase.

Note 1. A number of verbs the preterits of which are not found, are with certainty referred to these classes: 1) *us-alpan*, to grow old; *blandan*, to blend, communicate with; *saltan*, to salt; *waldan*, to rule, wield; 2) *blêsan*, to blow; 3) *ga-plâihan*, to caress; 4) *blôlan*, to worship; 5) *stantan*, to smite; *hlaupan*, to run.

Note 2. *bauan*, to dwell, which belongs here, as is evident from other Germanic dialects, has the weak pret. *bauaida*, also the fem. *bauains* (§ 103, n. 1) shows that it belongs to the third weak conjug. (§ 193). But the 3d pers. sing. indic. pres. is *bauip* throughout and hence belongs still to the strong conj. Nothing can be determined as to *bnauan*, to rub, (*bi-nauan*?), which occurs only once, while *trauan* follows the weak inflection throughout.

Note 3. *gaggan*, to go, partic. pret. *gaggans*, has lost its pret. **gaigagg*, the latter being replaced by other formations. Comp. § 207.

Note 4. Instead of *flbkan* of which only the preterit *faiḥlōkun* occurs, the form *flēkan* is generally given (accord. to § 181). This has been proved to be wrong by Gallée, Noord-en Zuid 4, 54 et seq.

3) REDUPLICATED ABLAUT VERBS.

§ 180. A number of verbs having the stem vowel *ê* (or *ai* at the end of the root) take the ablaut of the *ê—ô*-series (see § 36). The preter. has the vowel *ô*, and also, in addition, a reduplication. The pret. part. shows the same vowel as the present. According to the vowel of the present, these verbs are divided into two classes:

§ 181. I. Stems ending in a consonant have *ê* in the present, e. g. *lêtan*, to let. This forms: *lêta*, *lailot*, *lailôtum*, *lêtans*. Like this go: *grêtan* (*gaigrôt*), to weep; *têkan* (*taîtôk*), to touch; *rêdan* (*rairôp*) to counsel.

§ 182. II. Roots ending in a vowel change the *ê* into *ai* (§ 22). Thus go three verbs: *saian*, to sow: *saia*, *saisô*, *saisôum*, *saians* (for additional forms, comp. § 22, n. 1, § 170, n. 2); *waian* (*wainô*), to blow; *laian* (*lailô*), to revile.

II. WEAK VERBS.

✓ § 183. The four classes of the weak verbs (§ 168) have the formation and inflection of the preterit alike. This is also the case in the partic. pret. which regularly adds the suffix *-da-* (nom. masc. *ps*) in all classes to the verbal stem. The latter varies according to the formative suffix and causes in the present forms a considerable difference of inflection. We first give the preterit which has an inflection common to all classes.

1) INFLECTION OF THE WEAK PRETERIT.

§ 184. Paradigms: *nasida*, *salbôda*, *habaida*, *fullnôda*. One paradigm may suffice to show the inflection of all classes.

	Indicative.	Optative.
Sing. 1.	nasi-da	nasi-dêdjan
2.	nasi-dês	nasi-dêdeis
3.	nasi-da	nasi-dêdi
Dual 1.	nasi-dêdu	nasi-dêdeîwa
2.	nasi-dêduts	nasi-dêdeits
Plur. 1.	nasi-dêdum	nasi-dêdeîma
2.	nasi-dêduþ	nasi-dêdeîþ
3.	nasi-dêdun	nasi-dêdeîna.

Note 1. The remarks in § 170, n. 4 as to 1st and 2nd dual hold good here also.

2) FIRST WEAK CONJUGATION (-jan).

§ 185. Verbs of this class have the formative suffix *i* which appears in the present as *j* (inf. -jan). This *j* is contracted with a following *i* into *ei* after a long close syllable, while in other cases *ji* is retained (comp. 44). Thus we arrive at two subdivisions: a) Verbs with short stem syllables, e. g. *nasjan*, to save, or with long open syllables, e. g., *stôjan*, to judge. b) Verbs with long close syllables, as *sôkjan*, to seek, and polysyllables, e. g., *mikiljan*, to praise.

§ 186.

a) PRESENT (ACTIVE).

INDICATIVE.

Sing. 1.	nasja	stôja	sôkja
2.	nasjis	stôjis	sôkeis
3.	nasjiþ	stôjiþ	sôkeiþ
Dual 1.	nasjôs	stôjôs	sôkjôs
2.	nasjats	stôjats	sôkjats
Plur. 1.	nasjam	stôjam	sôkjam
2.	nasjiþ	stôjiþ	sôkeiþ
3.	nasjand	stôjand	sôkjand.

OPTATIVE.

Sing. 1.	nasjan	stôjan	sôkjan
2.	nasjais	etc.	etc.
3.	nasjai		
Dual 1.	nasjaiwa		
2.	nasjaits		
Plur. 1.	nasjaima		
2.	nasjaiþ		
3.	nasjaîna.		

IMPERATIVE.

Sing. 2.	nasei	[stauei]	sôkei
3.	nasjadau	stôjadau	sôkjadau
Dual 2.	nasjats	stôjats	sôkjats
Plur. 1.	nasjam	stôjam	sôkjam
2.	nasjiþ	stôjiþ	sôkeiþ
3.	nasjandau	stôjandau	sôkjandau.

INFINITIVE.

nasjan	stôjan	sôkjan.
--------	--------	---------

PARTICIPLE.

nasjands	stôjands	sôkjands.
----------	----------	-----------

b) PRETERIT.

nasida	stânida	sôkida.
--------	---------	---------

(Inflection, see § 184).

c) PARTICIPLE PRETERIT (PASSIVE).

nasips	staniþs	sôkiþs.
--------	---------	---------

d) MEDIO-PASSIVE: PRESENT.

INDICATIVE.

Sing. 1. 3.	nasjada	stôjada	sôkjada
2.	nasjaza	stôjaza	sôkjaza
Plur. 1. 2. 3.	nasjanda	stôjanda	sôkjanda.

OPTATIVE.

Sing. 1. 3.	nasjaidau	stôjaidau	sôkjaidau
2.	nasjaizan	stôjaizau	sôkjaizau
Plur. 1. 2. 3.	nasjaindau	stôjaindau	sôkjaindau.

Note 1. As an example for 3^d p. s. imperat. occurs *lausjadau*, ῥωσάσθω Mt. XXVII, 43 (Comp. § 170, n. 3). The 3^d p. plur. would be *lausjandau* (aeoord. to § 192, n. 1).

Note 2. The 2nd p. s. imperat. of *stôjan* is, in accordance with the preter. *stauida*, *stauei* (§ 26).

§ 187. Further examples of this very numerous class are:
a) 1) Short-syllabic verbs: *waljan*, to choose; *ga-tamjan*, to tame; *uf-þanjan*, to extend; *warjan*, to forbid, beware; *lagjan*, to lay; *us-wakjan*, to wake up; *satjan*, to set; *wasjan*, to clothe, vest; *hazjan*, to praise; *huljan*, to cover. 2) Verbs ending in a vowel: *laujan* (imperat. sing. *taweî*, pret. *tawida*, p. p. *tawiþs*), to do; **straujan* (*strawida*) to strew; *qiujan*, (*qiwida*), to quicken;

ana-niujan (-*nimida*), to renew; *siujan*, to sew; — For **môjan*, to weary, and **dôjan*, to harass, see § 26, a.

b) Long- and polysyllabic verbs: *mêljan*, to write; *mêrjan*, to preach; *sipônjan*, to be a disciple; *hnainjan*, to humble; *hrainjan*, to cleanse; *hausjan*, to hear; *piupjan*, to bless; — *brannjan*, to burn; *sandjan*, to send; *namnjan*, to name; *and-bahtjan* to serve; *glitmunjan*, to shine, glitter; *hairnjan*, to blow the horn.

Note 1. *kaupatjan*, to buffet, has pret. *kaupasta* (the *i* being syneopated), but past partic. *kaupatiþs* (Comp. 209).

Note 2. A few primary verbs with *j* in the present stem have the present the same as the weak verbs of the first class. Their preter. inflection is either strong, or weak without the formative suffix *i*. Comp. § 206 a. (§ 209).

Note 3. In a very few cases there appears a leaning towards the 2nd weak conj. For *hausjan*, to hear, *hausjôn* is found several times; *gabeistjan*, to leaven, but past partic. *un-beistjôþs*, unleavened.

Note 4. Like the 2nd pers. du., plur. of the imperat. of *nasjan* go the interjectional *hirjats*, *hirjþ*. The sing. *hiri* is irregular. Comp. § 219.

§ 188. Verbs of this class are derived from verbs, adjectives, and substantives. They have predominantly a causative meaning. Causatives from ablaut verbs have the vowel of the preter. sing., as *wandjan*, to wend, turn (from *windan*); *dragkjan*, to give to drink (from *drigkan*); *ur-raisjan*, to cause to rise (from *ur-reisan*, to rise); *ga-drausjan*, to cause to fall (from *driusan*). — Also verbs derived from adjectives and substantives possess, with a few exceptions, a causative meaning, e. g., *háuhjan*, to make high, exalt (from *háuhs*); *hailjan*, to heal (from *hails*); *warmjan*, to warm (from *warms*); — *dailjan*, to deal (out) (from *dails*); *taiknjan*, to make a sign, show (from *taikns*), etc. — A few, however, have an intransitive meaning, e. g. *sipônjan*, to be a disciple; *fáirhtjan*, to fear.

3) SECOND WEAK CONJUGATION (-*ôn*).

§ 189. The formative suffix *ô* occurs not only in the preter., but also throughout the present, and crowds out the vowels at the beginning of the endings of the strong verb. Paradigm: *salbôn*, to anoint.

a) PRESENT.

	Indicat.	Optat.	Imper.
Sing. 1.	salbô	salbô	—
2.	salbôs	salbôs	salbô
3.	salbôþ	salbô	salbôdau
Dual 1.	salbôs	salbôwa	—
2.	salbôts	salbôts	salbôts
Plur. 1.	salbôm	salbôma	salbôm
2.	salbôþ	salbôþ	salbôþ
3.	salbônd	salbôna	salbôndau.

Infinitive: *salbôn*.Participle: *salbônds*.

b) PRETERIT.

salbôda, *-dês*, *-da*, *etc.* (sec § 184).

c) PARTICIPLE PRETER. PASSIVE.

salbôþs.

d) MEDIO-PASSIVE: PRESENT.

	Indicat.	Optat.
Sing. 1. 3.	salbôda	salbôdau
2.	salbôza	salbôzau
Plur. 1. 2. 3.	salbônda	salbôndau.

Note 1. No example for the 3^d p. s. and pl. imperat. of this conjug. is found, but it may, like other forms, be inferred with certainty, e. g., the dual forms, or the 2nd pers. s. middle: *salbôza*, *salbôzau*, which have also been moulded after the analogy of the other conjugations.

§ 190. The number of verbs of the second class is larger than that of the third, but is far smaller than that of the verbs in *-jan*. Examples: *mitôn*, to think; *hvarbôn*, to walk; *fiskôn*, to fish; *sidôn*, to practice; *idreigôn*, to repent; *aviliudôn*, to thank; *þiudanôn*, to be king; *faginôn*, to rejoice; *fraujinôn*, to rule; *reikinôn*, to reign; *frijôn*, to love; *sunjôn*, to justify; *hausjôn* (§ 187, n. 3).

4) THIRD WEAK CONJUGATION (*-an*).

§ 191. Verbs of this class have the formative suffix *-ai*. This, however, appears only throughout the preterit (and in the partic. pret.), while in the present and in all formations belonging to it, it occurs in only a few forms, the greater

number appearing as present forms of the strong verb. The *ai* is found in the present only where the termination of the strong verb begins with *i* which is crowded out by the *ai* (thus in the 2nd and 3^d sing., 2nd plur. indic., and 2nd plur. imperat.), and in the 2nd sing. imperat. (which has no termination). The *ai* is wanting before endings beginning with *a* (*ô*).

§ 192. Paradigm *haban*, to have.

a) PRESENT.

	Indicat.	Optat.	Imperat.
Sing. 1.	haba	habau	—
2.	habais	habais	habai
3.	habaiþ	habai	habadau
Dual 1.	habôs	babaiwa	—
2.	habats	babaits	habats
Plur. 1.	habam	habaima	babam
2.	habaiþ	habaiþ	habaiþ
3.	baband	habaina	habandau.

Infinitive: *haban*.

Participle: *habands*.

b) PRETERIT.

habaida, -dês, -da *etc.* (s. § 154).

c) PARTICIPLE PRET.

habaiþs.

d) MEDIO-PASSIVE: PRESENT.

	Indicat.	Optat.
Sing. 1. 3.	habada	babaidau
2.	habaza	habaizau
Plur.	habanda	habaindau.

Note 1. In this conjug. only a 3^d pers. pl. imperat. is found: *liugandau*, γαμησάτωσαν I. Cor. VII, 9.

§ 193. Verbs of this class are mostly intransitive. Their number is comparatively small. Examples: *pahan*, to be silent; *pulan*, to suffer; *liban*, to live; *ana-silan*, to grow still; *fijan*, to hate; *trauan*, to trust (comp. § 26), *sairgan*, to sorrow; *liugan*, to marry.

Note 1. *hatan*, to bate, shows a tendency to merge into the first weak conjug. (*hatjan*); — *bauan*, to dwell, has 3^d s. pres. indic. strong: *bauip*, comp. 179, n. 2.

5) FOURTH WEAK CONJUGATION (-nan).

§ 194. In Gothic verbs with a passive meaning are formed by means of the suffix *-no* in the preter., *n* (*na*) in the present. They are derived either from adjectives or from strong verbs. In the latter case they attach themselves to the tense stem of the partic. pret. pass. Examples: a) From strong verbs: *and-bundnan* (*bindan*), to be unbound, loosened; *us-bruknan* (*brikan*) to be broken off; *dis-skritnan* (*dis-skreitan*), to be torn to pieces, shreds; *fra-lusnan* (*fra-liusan*), to be lost; *gaskaidnan* (*skaidan*), to be separated, divorced; *andlétnan* (*létan*) to be dismissed; — b) from adjectives: *gahailnan* (*hails*) to be healed; *mikilnan* (*mikils*), to be magnified; *weiðnan* (*weihs*), to be hallowed; *gadaupnan*, to be put to death, die.

§ 195. The present of passive verbs inflects like that of strong verbs. Passive verbs have no medio-passive and no partic. pret. Paradigm: *fullnan* (*fills*, full; *fulljan*, to fill), to be filled.

a) PRESENT.

	Indicat.	Optat.	Imperat.
✓ Sing. 1.	fullna	fullnau	—
2.	fullnis	fullnais	fulln
3.	fullniþ	fullnai	fullnadau
Dual 1.	fullnôs	fullnaiwa	—
2.	fullnats	fullnait	fullnats
Plur. 1.	fullnam	fullnaima	fullnam
2.	fullniþ	fullnaiþ	fullniþ
3.	fullnand	fullnaina	fullnandau.
	Infin.: fullnan.		
	Partie.: fullnands.		

b) PRETERIT.

fullnôða, -dês, -ða (*s.* § 184).

Note 1. The imperat. of this class occurs only in one verb in 2nd sing.

Note 2. The pret. *keinôða*, germinated, is a new formation from the strong present *keinan* (§ 172, n. 2), and even its meaning shows that it cannot be referred to this class.

III. IRREGULAR VERBS.

1) PRETERIT-PRESENT VERBS.

§ 196. The preterit-present verbs are strong verbs the preterits of which assumed a present meaning. In consequence thereof the real presents have been lost. These verbs form their preterits according to the weak conjugation by adding *da* (*ta, pa, sa*; comp. §§ 75. 81); their inflection is that of *nasida* (§ 184). The preterit-present verbs may, with reference to their present structure, be distributed among the different classes of the strong verbs. The preteritive present has precisely the same inflection as the strong preterit. In Gothic there are thirteen verbs of this kind, which we arrange according to the corresponding ablaut-series.

§ 197. First Ablaut-Series.

1) Pres. *wait*, I know, 2nd p. *waist*, plur. *witum*, Opt. *witjau*; Pret. *wissa*, Opt. Pret. *wissêdjau*; Pres. Partic. *witands*; Infin. [*witan*].

2) *lais*, I know (occurring in this form only, causative *laisjan*, to teach.

Note 1. The full strong verb of *wait* is **weitan*, *wait*, *witum*, *witans*, retained in the compounds *fraweitan*, to avenge, and *inweitan*, to worship. — Also a verb of the 3^d weak conjug., *wilan*, *witaida* (to observe) is related to it.

§ 198. Second Ablaut-Series.

3) *daug*, impers.: it is fit (found only in this form).

§ 199. Third Ablaut-Series.

4) *kann*, I know, 2nd p. *kant* (also *kannt*, comp. § 80), plur. *kunnum*; Pret. Indie. *kunpa*, Opt. Pret. *kunpêdjau*, Partic. Pret. *kumps*. known; Infin. *kunnan*; Pres. Partic. *kunnands*.

5) *parf*, I need; 2nd p. *parft*, plur. *paûrbum*; Opt. *paûrbjau*; Pret. *paûrfta*; Partic. Pret. *paûrfts*, needy, necessary. Pres. Partic. *paûrbands*, needing; Inf. [*paûrban*]. Comp. § 56, n. 2.

6) *ga-dars*, I dare, pl. *ga-dairsum*, Opt. *gadaûrsjau*; Pret. *gadaûrsta*, Inf. *gadaûrsan*.

Note 1. To *kann* belong the compounds with the same inflection: *frakann*, I despise; *gakann*, I subject myself. — With this *kann* must not be confounded the derivative verb *kunnan*, to know, of the 3^d weak conjug., Pret. *kunnaida*, with its compounds: *anakunnan* ἀναγιγνώσκειν, to read; *atkunnan*, to grant; *gakunnan*, to know. — *ufkunnan* (to know,

recognize) forms the present according to the 3^d weak conjug., but has the Pret. *ufkunpa*, Partic. Pret., however, *ufkuunai*ps.

§ 200. Fourth Ablaut-Series.

7) *skal*, I shall, 2nd p. *skalt*, pl. *skulum*, Opt. *skuljau*; Pret. *skulda*, Opt. Pret. *skuldēdjau*, Part. Pret. *skulds*, owing; Inf. [*skulan*]; Pres. Part. *skulands*.

8) *man*, I mean, 2nd p. [*mant*], plur. *munum*, Opt. *munjau*; Pret. *munda*, Partic. Pret. *munds* Luke III, 23; Inf. *munan*, Pres. Part. *munands*.

Note 1. Like *man* goes *gaman*, I remember. — To this there belongs also a derivative weak verb of the 3^d conjug., *munan*, *munaida*, to wish, have in mind.

§ 201. Fifth Ablaut-Series.

9) *mag*, I can, 2nd p. *magt*, 3^d *mag*, dual *magu*, *maguts*, plur. *māgum*, *maguþ*, *magun*; Opt. *magjau*; Pret. *mahta*, Opt. Pret. *mahtēdjau*, Partic. Pret. *mahts*; Infin. [*magan*], Pres. Partic. *magands*.

10) *ga-nah*, it suffices, is enough; *binah*, it is permitted, must. Besides the impersonal 3^d pers. there occurs only the Partic. Pret. *binaihts*. Plur. *-naihum*, Pret. *-naihta*, Inf. *-naihan* are to be inferred.

§ 202. Sixth Ablaut-Series.

11) *ga-môt*, I have room, can, 2nd p. [*môt*], pl. [*môtum*], Opt. *gamôtjau*; Pret. *gamôsta*; Inf. [*gamôtan*].

12) *ôg*, I fear; 2nd [*ôht*], plur. [*ôgum*], Opt. *ôgjau*, Pret. *ôhta*; Infin. [*ôgan*], causative *ôgjan*, to frighten.

Note 1. From *ôg* we have an anomalous 2nd s. Imperative: *ôgs*, fear. As corresponding 2nd pl. the Opt. *ôgeiþ* is used.

Note 2. Of the original complete verb **agan* there still exists the negative Pres. Partic. *unagands* (fearless).

§ 203. The verb *aih*, I have, does not belong to any ablaut-series. If we disregard its want of reduplication, the verb follows, according to its formation, a reduplicated preterit, like *haihait* (§ 179, 3). The forms occurring are: 1st and 3^d sing. *aih* (once *aig*), 1st plur. *aigum* and *aihum*, 2nd *aihuþ* (once), 3^d *aigun*; Opt. 3^d s. *aigi*, 2nd pl. *aigeiþ*, 3^d *aigeina*; Pret. *aihta*, Pres. Part. *aigands* (five times) and *aihands* (once); Inf. *aihan* (only once in *fairdihan*, to partake).

Note 1. There is a peculiar fluctuation between *g* and *h* in most forms, but in such a manner that *h* is predominant in the sing. (*aih*), *g* in the other forms.

2) THE VERBS „to be,, AND „to will,,.

§ 204. The substantive verb forms from the old root *es-* occurring in all Indo-Germanic languages only the present indic. and opt., the other forms are supplied by the strong verb *wisan* (§ 176, n. 1).

PRESENT.

	Indicat.	Optat.
Sing. 1.	im	sijau
2.	is	sijais
3.	ist	sijai
Dual 1.	siju	[sijaiwa]
2.	[sijuts]	[sijaits]
Plur. 1.	sijum	sijaima
2.	sijup	sijaiþ
3.	sind	sijaina.

Infinit.: *wisan*.

Part. praes.: *wisands*.

PRETERIT.

Indicat.: *was, wast, was, etc.*

Optat.: *wēsjau*.

Part. pt. *wisans*.

Note 1. For *ij* (of the opt. and pres. indicat. dual and plur.) also simple *i* is sometimes found (§ 10, n. 4), e. g., plur. ind. 1st *sium*, 2nd *siup*; opt. *siau*, etc. But the full forms occur far more frequently. The forms with *i* are confined to the Epistles (especially in codex B) and to the Gospel of St. Luke which latter often shows also other irregular forms (V. 10, VIII. 25, IX. 12, 41, XIV. 31). Where there are two codices, one (in three cases A) always has the correct forms with *j* (II. Cor. VII. 13; Phil. IV. 5; Col. IV. 6; I. Tim. V. 22).

Note 2. Instead of the imperat. the optative forms, sing. *sijais*, *sijai*, plur. *sijaiþ*, are used. The form *sai* (= Grk. *ἔστω*) for *sijai*, *siai*, occurring in the MS. (II. Cor. XII. 16) is either wrong, or, according to Osthoff (Beiträge VIII. 311), to be taken as interjection *sai*, ecce!

Note 3. *nist* = *ni ist*, is not (§ 10, n. 2), *þatist* = *þata ist*, there is; *karist* = *kara ist*, it concerns, John X. 12 (§ 4, n. 1).

§ 205. The verb „to will,, has in the present only an optative which has however an indicative meaning. This present-optative has the terminations of the preter. optat. The preter. takes the weak form. The forms occurring are:

Presens: S. 1. wiljau. 2. wileis. 3. wili.

D. 2. wileits.

Pl. 1. wileima. 2. wileip. 3. wileina.

Infinitive: wiljan.

Pres. Part.: wiljands.

Pret.: wilda. Opt.: wildêdjau.

(Inflection like that of *nasida* § 184.)

IRREGULARITIES.

§ 206. Strengthenings of the Present. The distinction between the present stem and the preterit stem of strong verbs consists only in the change of the vowel. The consonantal skeleton of the word always remains the same. This was not always so, but in the Early Germanic as well as in other Indo-Germanic languages there existed formations of the present tense by means of consonantal elements. Of these some remnants are still retained in Gothic, but have from the Gothic standpoint to be considered as irregularities.

a) Present-formations with *j*. In the words which belong here and inflect in the whole present like weak verbs of the first conjugation (like *nasjan*, *sôkjan*), the *j* is no formative suffix and is dropped in the pret. and pret. partic. The words have already been given above: *bidjan* (§ 176, n. 5) *hafjan*, *frapjan*, *hlahjan*, *rapjan*, *skapjan*, *skapjan*, *wahsjan* (§ 177, n. 2). Comp. also § 209.

b) Nasalized present-formations are found in *keinan* (§ 172, n. 2) and *fraihnan* (§ 176, n. 4), with the nasal at the end, — and *standan* (§ 177, n. 3) with the nasal in the middle of the verbal stem.

§ 207. The verb *gangan* which, according to its present form and the testimony of the other Germanic languages, belongs to the reduplicated verbs (§ 179, n. 3), has a weak preter., *gaggida* occurring however only once Lu. XIX. 12. The preter. of *gaggan* is generally represented by the defective *iddja* which conjugates like a weak preter. Thus: *iddja*, I went, *iddjês*, *iddja*, etc.; optat. *iddjêdjau*.

§ 208. *briggan*, to bring, is, according to its present, an ablaut verb (III); but the pret. has the weak inflection: *brâhta* (from **branh̥ta* § 5 b), partic. pret. [*brâhts*].

§ 209. Some verbs whose presents follow the first weak

conjugation (in part perhaps belonging to § 206, a.) take the weak preter., but without the formative suffix *i*. These verbs are: *bugjan*, to buy, *baùhta*; *brûkjan*, to use, *brùhta*; *waùrkjan*, to work, *wairhta*; *pagkjan*, to think, *pâhta* (§ 5 b); *pugkjan*, to seem, *pâhta* (§ 15 b). Of their pret. part. there are found: *baùhts* from *bugjan*, *wairhts* from *wairkjan*, the others would be: *brùhts*, *pâhts*, *pûhts* (§ 75).

Note 1. Comp. also *kaupatjan* § 187, n. 1, which has however the *i* in the part. preter.

CHAP. VI. PARTICLES.

1) ADVERBS.

§ 210. Adverbs of Manner are formed from adjectives. a) Most frequent is the formation with the suffix *-ba* added to the final vowel of the stem.

Thus from *a*-stems (§§ 123. 124); e. g., *ubilaba*, evilly; *bairh-taba*, clearly. From *ja*-stems (§ 125 et seq.); *sunjaba* truly. — Also the original *i*- and *u*-stems (§§ 129—131) still show here their true stem-endings; *analaugniba*, secretly; *anasiumiba*, visibly; *arniba*, surely; *gatêmiba*, fitly; *harduba*, severely, hard; *manwuba*, accurately.

Note 1. The *a* for *u* which occurs once each in *hardaba*, *glaggwaba*, is wrong.

§ 211. Adverbial adjectives are also very frequently formed b) by the suffix *-ô* blended with the final vowel of the stem; e. g., *galeikô*, alike; *ûhteigô* in time; *piuhjô*, secretly, like a thief; *glaggwô*, accurately (besides *glaggwuba*).

Note 1. The same adverbial termination also in *aufô*, perhaps; *sprautô*, quickly; *missô*, mutually; *ufarô*, above, thereon; *undarô*, below; *aftarô* behind.

§ 212. An adverbial form has been developed by the comparative from the comparative degress of adjectives, which, without further additional termination, ends in the comparative suffix (*-iz-*) *-is*; e. g., *hduhis*, higher; *âiris*, ere, once; *mais*, more; *framis*, farther; *nêhis*, nearer, *haldis*, more.

Note 1. Without the *i* of the suffix are formed: *mins*, less; *wairs*, worse; *pana-seips*, further, more.

Note 2. With the comparative suffix *-ôs* occur *sniumundôs*, more speedily; *aljaleikôs* otherwise.

Ann 3. As superlative adverbs are found the neuter forms *frumist*, first; *maist*, at the most.

§ 213. Adverbs of Place are formed for the question whither? either without a suffix or by the suffixes *-þ* (*-ð*) and *drê*; for the question where? by the suffixes *-r* and *-a*; for the question whence? by the suffixes *-þrô*- and *-ana*.

Note 1. From pronominal stems are thus formed the correlatives:

<i>hvaþ</i> , whither?	<i>hvar</i> , where	<i>hvaþrô</i> , whence
[<i>þaþ</i>] (<i>þadei</i> , where)	<i>þar</i> , there	<i>þaþrô</i> , thence
<i>jainð</i> , <i>jainðrê</i> thither	<i>jainar</i> , there	<i>jainþrô</i> , thence
<i>aljaþ</i> , in another direction	<i>aljar</i> , elsewhere	<i>aljaþrô</i> , by another way
<i>hidrê</i> , hither.	<i>hêr</i> , here	— —

Note 2. Other examples are: a) Whither? *dalap*, downward; *samaþ*, together; *iup*, upward; *ût*, out; *inn*, into. b) Where? *dalapa*, below; *iupa*, above; *ûla*, without; *inna*, within; *fairra*, far; *afta*, behind. c) Whence? *dalapþrô*, from below; *iupaþrô* and *iupana*, from above; *ûlapþrô* and *ûlana*, from without; *innapþrô* and *innana*, from within; *allapþrô*, from all sides; *fairrapþrô*, from afar; *aftana*, from behind.

§ 214. Adverbs of Time are mostly formed from substantive-cases; e. g., *gistradagis*, to-morrow; *himma daga*, to-day; *du maðrgina*, to-morrow; *ni ain*, never (acc. of *ains*, time); *framwigis*, continually.

Note 1. Simple temporal adverbs are rare: *nu*, now; *ju*, already; *air*, formerly; *simlê*, once; *ufla*, often; from pronominal stems: *þan*, then; *hvan*, when? whenever; *suman*, once.

§ 215. Besides those mentioned in § 214 other nominal cases are also used as adverbs; e. g., *landis*, over land, about the country; *allis*, at all; *sunja* and *bi sunjai*, in truth.

§ 216. Question and Answer (negation) are in most cases accompanied by adverbial particles. With questions there are found *-u* (*niû*, not? § 18, n. 2); *an*, *nuh* (= Lat. *an*, Germ. *denn?*); *ibai*, if, whether; *jau* (*ja-u*) whether; *þau*, perhaps. — Affirmative particles are: *ja*, *jai*, yes, indeed! A negative particle is *nê*, no! These adverbs, however, rarely stand alone as answers, the verb of the question being generally repeated. As negative particle in the sentence *ni* is used.

Note 1. The interrogative particle *-u* is enclitically affixed to the first word of the sentence, e. g., *skuldu ist kaisaragild giban* Mk. XII. 14. In combinations with prefixes the *u* is attached immediately to the latter; e. g., *gaulaubjats þatei magjau þala taujan?* Mk. IX. 28.

2) PREPOSITIONS.

§ 217. a) With the Dative: *alja*, besides; *af*, of, from; *du*, to; *miþ*, with; *us*, out; *faúra*, before; *fram*, from; *nêh-a*, near.

b) With the Accusative: *and*, along, at; *þairh*, through; *imuh*, without; *undar*, under; *wipra*, against; *faúr*, before, for.

c) With the Dative and Accusative: *ana*, on, upon; *at*, at; *afar*, after; *bi*, with, by, about, on; *hindar*, behind; *und*, with dat., about, for; with acc. to, till; *uf*, under; *ufur*, over.

d) With the Genitive and Dative; *ufarð*, over.

e) With the Genitive, Dative, and Accusative: *in*, with gen., on account of; with dat., acc. in, to, on.

3) CONJUNCTIONS.

§ 218. a) Copulative: *jah*, and, also; *-uh*, and (comp. 24, n. 2), *nih*, and not. b) Disjunctive: *aiþþau*, or; *andizuh* — *aiþþau*, either — or; *jappê* — *jappê*, whether — or. c) Adversative: *iþ*, *þan*, *apþan*, *akei*, but; *ak*, but. d) Causal, *allis*, *auk*, *untê*, *raihtis*, for. e) Conclusive: *þanuh*, *þaruh*, *eipan*, *nu*, *nuh*, *þannu*, *numu*, now, therefore, hence. f) Conditional: *jabai*, if; *niba*, *nibai*, if not (§ 10, n. 2), g) Concessive: *þau*, though; *þauhjabai*, even if; *swêþauh*, however; although. h) Final: *ei*, *þatei*, *þêei*, *þei*, that; *ei*, *swaei*, *swasmê*, so that; *ibai* (*iba*) lest. i) Comparative: *lwaiwa*, how? *swê*, as; *swasmê*, just as. k) Temporal: *swê*, as, when; *þan*, *þandê*, when, if, as long as; *bipê*, *mipþanei*, whilst; *sunsei*, as soon as; *faúrþizei*, before; *untê*, *und þatei*, *þandê*, till, until, as long as.

4) Interjections.

§ 219. ô, oh! ah! *wai*, woe! *sai*, behold! — Interjectional in meaning: come here! sing. *hiri*, du. *hirjals*, plur. *hirjiþ* (comp. § 20, n. 1; § 187, n. 4).

APPENDIX.

§ 220.

SOURCES OF THE GOTHIC LANGUAGE.

The Gothic language is known to us from the fragments of a version of the Bible which is — and that with great probability — ascribed to bishop Ulfilas, or (Gothic) Wulfila 310—380 A. D. The fragments have come down to us in the following manuscripts.

1) Codex argenteus at Upsala. The codex contained on 330 leaves the four Gospels in the following order: Matthew, John, Luke, Mark. Of these are still preserved 177 leaves. The Gospel of St. Luke shows abnormal deviations, younger forms of speech (comp. §§ 7, n. 2; 14, n. 3; 56, n. 1; 62, n. 3; 67, n. 2; 74, n. 1; 105, n. 2; 204, n. 1).

2) Codex Carolinus, a palimpsest in Wolfenbüttel containing pieces of the 11th—15th chapters of the Epistle to the Romans.

3) Codices Ambrosiani, five fragments (palimpsests) in the Ambrosian library at Milan containing chiefly the Epistles of St. Paul, namely:

Codex A containing on 95 leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Collossians, Thessalonians, Timothy, Titus, Philemon, and, besides, a fragment of a Gothic calendar.

Codex B containing on 77 leaves the second Epistle to the Corinthians complete, fragments of the Epistles to the Corinthians I, Galatians, Ephesians, Philippians, Collossians, Thessalonians, Timothy, Titus. — Codices

A and B are in part identical as to their contents. a fact of great importance for the criticism of the text.

Codex C. Two leaves with fragments of Matthew 25—27.

Codex D. Three leaves with fragments from the Old Testament, namely of the books of Esdras and Nehemias.

Codex E. Eight leaves three of which are in the Vatican library at Rome. They contain fragments of an interpretation of the Gospel of St. John and were called by their editor, Massmann, *Skeireins airaggèljôns þairh Jôhannèn*, and are therefore still cited as *Skeireins*.

4) Codex Turinensis. four much damaged leaves on which have been deciphered small pieces of the Epistles to the Galatians and Collossians.

Note 1. For more about the Gothic manuscripts, see Bernhardt's *Vulfila*, introduction XXXIX et seq.; for the history of codex argenteus, comp. also the recent writings by Schultz, „*Gothica minora*,” in the „*Zeitschrift für deutsches Alterthum*,” 23, 51, 318 and 21, 324 et seq.

Note 2. Besides the version of the Bible (and *Skeireins*) there are only a few more — however less weighty — monuments of the Gothic language left. The most important of these are two Latin records with Gothic signatures from Naples and Arezzo, and the fragment of a Gothic calendar mentioned above with codex A. Both pieces are printed in the editions of Ulfilas. As to the Gothic words and alphabets given in the „*Salzburg-Vienna MS.* (§ 1, n. 5, § 2, n. 2) and other remains of the Gothic language, comp. Massmann's essay „*Gothica minora*,” Haupt's *Zeitschrift* I. 294—393.

§ 221.

EDITIONS.

The first print of the codex argenteus is that of Fr. Junius. Dortrecht 1665. All later editions (for the titles, see Bernhardt's *Vulfila*, page LXIII et seq.) are of a more historical value. The editions now important for the study of the Gothic language are the following:

a) The large edition of „*Ulfilas*,” by Gabelentz and Löbe in 3 quartos published in 1843—46. Though the text of the first volume is antiquated (in consequence of Uppström's edition), the dictionary (vol. II. 1) and especially the grammar (vol. II. 2)

are because of their copious material (also on syntax) of great value.

b) For an exact establishment of the MSS. there are of the greatest importance the new readings of the learned Swede, Andrew Uppström, who had exact texts printed according to them (*Codex argenteus Upsala* 1854, — *Decem codicibus argentei rediviva folia Upsala* 1857, — *Fragmenta gothica selecta* 1861, — *Codices gotici ambrosiani* 1864—68).

c) A critically arranged text based on the readings of Uppström, provided with critico-exegetical notes and supplemented by the original Greek text is given in the edition of E. Bernhardt: *Vulfila oder die gotische Bibel*, Halle 1876.

d) A handy edition of *Ulfilas* with glossary and grammar is that by M. Heyne (7th edit.), Paderborn 1878. Its text is, like that by Bernhardt, based on Uppström's readings, but is treated however more conservatively than that by Bernhardt,

§ 222. Of the more important grammatical and lexical aids there remain to be mentioned:

a) Gabelentz and Lübe — in the edition mentioned § 221, a.

b) Leo Meyer, „*Die gotische Sprache*„, Berlin 1869. — A comparative treatment of the Gothic phonology, and complete material.

c) The treatment of the Gothic phonology in Holtzmann's „*Altdeutsche Grammatik*„, Leipzig 1870.

d) Lorenz Diefenbach, „*Vergleichendes Wörterbuch der got. Sprache*„, Vol. 1 and 2. Frankfurt 1851.

e) Ernst Schulze, „*Gotisches Glossar*„, Magdeburg 1847. The most complete Gothic dictionary.

Note 1. For the establishment of some grammatical facts may be used the writings of J. H. Gallée, *Gutiska (L.) Lijst van gotische woorden, wier geslacht of buiging naar analogie van andere gotische woorden, of van het oudgermaansch wordt opgegeven*. Haarlem 1880; — H. De adjectiva in het gotisch en hunne suffixen. Utrecht 1882.

SELECTIONS FOR READING.

1. FROM THE GOSPEL OF ST. MATTHEW.

(CODEX ARGENTEUS).

Chap. V. 17 Ni hugjaiþ ei qemjau gatairan witoþ aipþau praufetuns; ni qam gatairan, ak usfulljan. 18 amen auk qipa izwis: und þatei usleiþiþ himins jah airþa, jota ains aipþau ains striks ni usleiþiþ af witoda, unte allata wairþiþ. 19 iþ saei nu gatairiþ aina anabusne þizo minnistono, jah laisjai swa mans, minnista haitada in þiudangardjai himine; iþ saei taujiþ jah laisjai swa, sah mikils haitada in þiudangardjai himine..

20 Qipa auk izwis þatei nibai managizo wairþiþ izwaraizos garaihteins þau þize bokarje jah Fareisaie, ni þau qimiþ in þiudangardjai himine. 21 hausideduþ þatei qipan ist þaim airizam: ni maurþrjais; iþ saei maurþreiþ, skula wairþiþ stauai. 22 appan ik qipa izwis þatei hrazuh modags broþr seinamma sware skula wairþiþ stauai; iþ saei qipiþ broþr seinamma raka, skula wairþiþ gaqumþai; appan saei qipiþ dwala, skula wairþiþ in gaiainnan funins. 23 jabai nu bairais aibr þein du hunslastada, jah jainar gamuneis þatei broþar þeins habaiþ hwa bi þuk, 24 aflet jainar þo giba þeina in andwairþja hunslastadis, jah gagg faurþis gasihjon broþr þeinamma, jah biþe atgaggands atbair þo giba þeina. 25 sijais waila hugjands andastauin þeinamma sprauto, und þatei is in wiga miþ imma, ibai lvan atgibai þuk sa andastaua statuin, jah sa staua þuk atgibai andbahta, jah in karkara galagjaza. 26 amen qipa þus: ni usgaggis jainþro, unte usgibis þana minnistau kintu.

27 Hausideduþ þatei qipan ist: ni horinos. 28 appan ik qipa izwis, þatei hrazuh saei saihiþ qinon du luston izos, ju gahorinoda izai in hairtin seinamma. 29 iþ jabai ango þein þata taihswo marzjai þuk, usstigg¹⁾ ita jah wairp af þus; batizo ist auk þus ei fragistnai ains lipiwe þeinaize, jah ni allata leik

¹⁾ *usstagg* MS.

þein gadriusai in gaiainnan. 30 jah jabai taihswo þeina handns marzjai þuk, afmait þo jah wairp af þus; batizo ist auk þus ei fraqistnai ains lipiwe þeinaize, jah ni allata leuk þein gadriusai in gaiainnan. 31 qipanuh þan ist þatei hvazuh¹⁾ saei afletai qen, gibai izai afstassais bokos. 32 ip ik qipa izwis þatei hvazuh saei afletiþ qen seina, inuh fairina kalkinassaus, taujiþ þo horinon; jah sa ize afsatida liugaip, horinop.

33 Aftra hausideduþ þatei qipan ist þaim airizam: ni ufarswarais, ip usgibais frauþin aipans þeinans. 34 appan ik qipa izwis ni swaran allis, ni bi himina, unte stols ist guþs; 35 nih bi airpai, unte fotubaurd ist fotiwe is, nih bi lairusaulymai, unte baurgs ist pis mikilins piudanis; 36 nih bi haubida þeinamma swarais, unte ni magt ain tagl hreit aippau swart gataujan. 37 sijaiþ-þan waurd izwar: ja, ja; ne, ne; ip þata managizo þaim us þamma ubilin ist.

38 Hausideduþ þatei qipan ist: augo und augin, jah tunþu und tunþau. 39 ip ik qipa izwis ni andstandan allis þamma unseljin; ak jabai hvas þuk stautai bi taihswon þeina kinnu, wande imma jah þo anþara. 40 jah þamma wiljandin miþ þus staua jah paida þeina niman, aflet imma jah wastja. 41 jah jabai hvas þuk ananaupjai rasta aina, gaggais miþ imma twos. 42 þamma bidjandin þuk gibais, jah þamma wiljandin af þus leilvan sis ni uswandjais.

43 Hausideduþ þatei qipan ist: frijos nebvundjan þeinana, jah fiais fiand þeinana. 44 appan ik qipa izwis: frijoþ sijands izwarans, þiupjaiþ þans wrikandans izwis, waila taujaiþ þaim hatjandam izwis, jah bidjaiþ bi þans usþriutandans izwis, 45 ei wairþaiþ sunjus attins izwaris pis in himinam, unte sunnon seina urranneiþ ana ubilans jah godans, jah rigneiþ ana garaihtans jah ana inwindans. 46 jabai auk frijoþ þans frijondans izwis ainans, hvo mizdono habaiþ? niu jah þai piudo þata samo taujand? 47 jah jabai goleiþ þans frijonds izwarans þatainei, hve managizo taujiþ? niu jah motarjos þata samo taujand? 48 sijaiþ nu jus fullatojai, swaswe atta izwar sa in himinam fullatojis ist.

Chap. VI. 1 Atsaiþiþ armaion izwara ni taujan in andwairþja manne du sailvan im; aippau laun ni habaiþ fram attin izwaramma þamma in himinam. 2 þan nu taujais armaion, ni haurnjais faura þus, swaswe þai liutans taujand in gaqumþim jah in garunsim, ei hauþjaindau fram mannami; amen qipa izwis: andnemun mizdon seina. 3 ip þuk taujandan armaion ni witi hleidumei þeina, hva taujiþ taihswo þeina, 4 ei sijai so armahairtiþa þeina in fulhsnja, jah atta þeins saei sailviþ in fulhsnja,²⁾ usgibiþ þus in hairhtein. 5 jah þan bidjaiþ, ni sijaiþ

¹⁾ *hva hvazuh* MS.

²⁾ *fulhsja* MS.

swaswe þai liutans, unte frijond in gaqumpim jah waihistam plapjo standandans bidjan, ei gaumjaindau mannam. amen, qiþa izwis, þatei haband mizdon seinā. 6 iþ þu þan bidjais, gagg in heþjon þeina, jah galukands haurdai þeinai bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei sailþip in fulhsnja,¹⁾ usgibip þus in bairhtein.

7 Bidjandansup-þan ni filuwaurdjaip, swaswe þai piudo; þugekiþ im auk ei in filuwaurdein seinai andhausjaindau. 8 ni galeikoþ nu þaim; wait auk atta izwar þizei jus þaurbuþ, faurþizei jus bidjaip ina. 9 swa nu bidjaip jus: atta unsar þu in himinam, weihnai namo þein. 10 qimai þiudinassus þeins. wairþai wilja þeins, swe in himina jah ana airþai. 11 hlaif unsarana þana sinteinan gif uns himma daga. 12 jah aflet uns þatei skulans sijaima, swaswe jah weis afletam þaim skulam unsaraim. 13 jah ni briggais uns in fraistubnjai, ak lausei uns af þamma ubilin; unte þeina ist þiudangardi jah mahts jah wulpus in aiwins. amen.

14 Unte jabai afletip mannam missadedins ize, afletip jah izwis atta izwar sa ufar himinam. 15 iþ jabai ni afletip mannam missadedins ize, ni þau atta izwar afletip missadedins izwaros.

16 Apþan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai; frawardjand auk andwairþja seinā, ei gasaihaindau mannam fastandans. amen, qiþa izwis, þatei andnemun mizdon seinā. 17 iþ þu fastands salbo haubip þein, jah ludja þeina þwah, 18 ei ni gasaihraizau mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins. saei sailþip in fulhsnja, usgibip þus.

19 Ni huzdjaip izwis huzda ana airþai, þarei malo jah nidwa frawardeip, jah þarei þiubos ufgraband jah hlifand. 20 iþ huzdjaip izwis huzda in himina, þarei nih malo nih nidwa frawardeip, jah þarei þiubos ni ufgraband nih stiland. 21 þarei auk ist huzd izwar, þaruh ist jah hairto izwar.

22 Lukarn leikis ist augo: jabai nu augo þein ainfalp ist, allata leik þein liuhadein wairþip; 23 iþ jabai augo þein unsel ist, allata leik þein riqizein wairþip. jabai nu liuhap þata in þus riqiz ist, þata riqiz han filu!

24 Ni manna mag twaim frauþam skalkinon; unte jabai tijaip ainana, jah anþarana frijoþ; aiþþau ainamma ufauseip, iþ anþamma frakann. ni maguþ guþa skalkinon jah mammonin.²⁾ 25 duþþe qiþa izwis: ni maurnaip saiwalai izwarai hra matjaip jah hra drigkaip, nih leika izwaramma hve wasjaip; niu saiwala mais ist fodeinai jah leik wastjom? 26 insaiþip du fuglam himinis, þei ni saiand nih sneipand, nih lisand in banstins, jah atta izwar sa ufar himinam fodeip ins. niu jus mais wulþrizans sijup þaim? 27 iþ hvas izwara maurnands mag ana-

¹⁾ *fulhsnja* MS.
þraihna Luke XVI. 13.

²⁾ in the margin *faihuþra* . . , i. e. *faihu-*

aukan ana wahstu seinana aleina aina? 28 jah bi wastjos hwa saurgaip? gakunnaip blomans haipjos, hwaiwa wahsjand; nih arbaidjand nih spinnand. 29 qipuh pan izwis patei nih Saulaumon in allamma wulpau seinamma gawasida sik swe ains pize. 30 jah pande pata hawi haipjos himma daga wisando jah gistradagis in auhn galagip gup swa wasjip, hwaiwa mais izwis, leiti galaubjandans? 31 ni murnaip nu qipandans: hwa matjam aipbau hwa drigkam, aipbau hwa wasjaima? 32 all auk pata piudos sokjand; waituh pan atta izwar sa ufar himinan patei paurbu — —

2. FROM THE GOSPEL OF ST. MARK.

(CODEX ARGENTEUS).

AIWAGGELJO PAIRH MARKU ANASTODEIP.

Chap. I. 1 Anastodeins aiwaggeljons Iesus Xristaus sunaus gups.

2 Swe gameip ist in Esaïn praufetau: sai, ik insandja aggilu meinana faura pus, saei gamanweip wig peinana faura pus. 3 stibna wopjandins in aupidai: manweip wig frauins, raihtos waurkeip staigos gups unsaris. 4 was Iohannes daupjands in aupidai jah merjands daupein idreigos du aflageinai frawaurhte. 5 jah usiddjedun du imma all Iudaialand jah Iairusaulymeis, jah daupidai wesun allai in Iaurdane ahwai fram imma, andhaitandans frawaurhtim seimaim. 6 wasup-pan Iohannes gawasips taglam ulbandaus jah gairda filleina bi hup seinana, jah matida pramsteins jah miliip haipiwisk,¹⁾ 7 jah merida qipands: qimip swinpoza mis sa afar mis, pizei ik ni im wairps anahneiwands andbindan skaudaraip skohe is. 8 appan ik daupja izwis in watin, ip is daupeip izwis in ahmin weihamma.

9 Jah warp in jainaim dagam, qam Iesus fram Nazaraip Galeilaias, jah daupips was fram Iohanne in Iaurdane. 10 jah suns usgaggands us pamma watin gasah uslukanans²⁾ himinans, jah ahman swe ahak atgaggandan ana ina. 11 jah stibna qam us himinam: pu is sunus meins sa liuba, in puzei waila galeikaida.³⁾ 12 jah suns sai, ahma ina ustauh in aupida. 13 jah was in pizai aupidai dage fidwor tiguns fraisans fram Satanin, jah was mip diuzam, jah aggileis andbahtidedun imma.

14 Ip afar patei atgibans warp Iohannes, qam Iesus in Galeilaia merjands aiwaggeljon piudangardjos gups, 15 qipands patei usfullnoda pata mel jah atnehida sik piudangardi gups: idreigop jah galaubeip in aiwaggeljon. 16 jah hvarbonds faur marein Galeilaias gasah Seimonu jah Andraian bropar is,

¹⁾ gloss *wilpi*.

²⁾ *usluknans* MS.

³⁾ in the margin *pukei wilda*.

bis Seimonis. wairpandans nati in marcin; wesun auk fiskjans. 17 jah qap im Iesus: hirjats afar mis. jah gatanja igqis wairpan nutans manne. 18 jah suns affetandaus þo natja seina laistideduu afar imma. 19 jah jainþro inn gaggands framis leiti¹⁾ gasahr Iakobu þana Zaibaidaiaus jah Iohanne broþar is. jah þans iu skipa mauwjandans natja. 20 jah suns haihait ius. jah affetandans attan seinana Zaibaidaiu in þamma skipa miþ asnjam, galipun afar imma.

21 Jah galipun iu Kafarnaum, jah suns sabbato daga galeipands in synagogen laisida ins. 22 jah usfilmans waurpun aua þizai laiseinai is; unte was laisjands ins swe waldufni habands jah ni swaswe þai bokarjos. 23 jah was in þizai synagogen ize manna iu unhrainjamma ahmiu, jah ufþropida 24 qipands: fralet, hwa uns jah þus, Iesu Nazorenai? qamt fragistjan uns; kanu þuk, hwas þu is, sa weilha guþs. 25 jah andbait ina Iesus qipands: þahai jah usgagg ut us þamma, ahma unhrainja. 26 jah talida ina ahma sa unhrainja, jah þropjands stibnai mikilai ussidja ns imma. 27 jah afslauþnodedun allai silda-leikjandans, swaei sokidedun miþ sis misso qipandaus: hwa sijai þata? hwo so laiseino so niujo, ei miþ waldufnja jah ahmaun þaim unhrainjam anabiudip jah ufhausjand imma? 28 usiddja þan meriþa is suns and allans bisitands Galeilias.

29 Jah suns us þizai synagogen usgaggandans qemun iu garda Seimonis jah Andraiins miþ Iakobau jah Iohannen. 30 ip swaiþro Seimonis lag in brinnon; jah suns qepun imma bi ija. 31 jah duatgaggands urraisida þo uudgreipands handu izos. jah affailot þo so brinno suns. jah andbahtida im. 32 Andauahtja þan waurþanamma, þan gasaggq sauil, berun du imma allans þans ubil habandans jah unhulþons habandans. 33 jah so baurgs alla garunnana was at daura. 34 jah gahailida managans ubil habandans missaleikaim sauhtim, jah unhulþons managos nswarp. jah ni fralailot rodjan þos unhulþons, unte kunþedun ina.

35 Jah air uhtwon usstandands usiddja, jah galaip aua aupjana staþ, jah jainar baþ. 36 jah galaistans waurþun imma Seimon jah þai miþ imma. 37 jah bigitandans ina qepun du imma þatei allai þuk sokjand. 38 jah qap du im: gaggam du þaim bisunjane haimom²⁾ jah baurgim, ei jah jainar merjau, unte duþe qam. 39 jah was merjands in synagogim ize and alla Galeilaian jah unhulþons uswairpands.

40 Jah qam at imma þrutsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma þatei jabai wileis, magt mik gahrainjan. 41 ip Iesus infeinands, ufrakjands handu seina attaitok imma jah qap imma: wiljau, wairþ hrains. 42 jah biþe qap þata Iesus, suns þata þrutsfill aflaiþ af imma, jah hrains warþ. 43 jah gahvotjands imma suns ussandida ina,

¹⁾ leita MS.

²⁾ haimon MS.

44 jah qap du imma: sailv ei mannhun ni qipais waiht; ak gagg þuk silban ataugjan gudjin, jah atbair fram gahraineinai þeinai þatei anabaup Moses du weitwodipai im. 45 ip is usgaggands dugann merjan filu jah usqipan pata waurd, swaswe is jupan ni mahta andaugjo in baurg galeipan, ak uta ana anþjaim stadim was; jah iddjedun du imma allapþro.

Chap. II. 1 Jah galaip aftra in Kafarnaum afar dagans, jah gafrehun þatei in garda ist. 2 jah suns gagemun managai, swaswe jupan ni gamostedun nih at daura, jah rodida im waurd. 3 jah gemun at imma uslipan bairandans, hafanana fram tidworim.¹⁾ 4 jah ni magandans nelva qiman imma faura manageim, andhulidedun hrot þarei was Iesus, jah usgrabandans insailidedun pata badi, jah fralailotun ana þammei lag sa uslipa. 5 Gasailvands þan Iesus galaubein ize qap du þamma uslipin: barnilo, afletanda þus frawaurhteis þeinos. 6 wesunuh þan sumai pize bokarje jainar sitandans jah þagkjandans sis in hairtam seinaim: 7 hva sa swa rodeip naiteinins? hvas mag afletan frawaurhtius, niba ains guþ? 8 jah suns ufkununds Iesus ahmin seinamma þatei swa þai mitodedun sis, qap du im: duhe mitop pata in hairtam izwaraim? 9 hvapar ist azetizo du qipan þamma uslipin: afletanda²⁾ þus frawaurhteis þeinos, þau qipan: urreis jah nim pata badi þeinata jah gagg? 10 apþan ei witeip þatei waldufni habaip sunus mans ana airþai afletan frawaurhtins, qap du þamma uslipin: 11 þus qipa: urreis uimuh pata badi þein jah gagg du garda þeinamma. 12 jah urrais suns jah ushafjands badi usiddja faura andwairþja allaize, swaswe usgeisnodedun allai jah hauhidedun mikiljandans guþ, qipandans þatei aiw swa ni gasehvum.³⁾

13 Jah galaip aftra faur marein, jah all manageins iddjedun du imma, jah laisida ins. 14 jah hvarbonds gasahv Laiwwi þana Alfaiaus sitandan at motai, jah qap du imma: gagg afar mis. jah usstandands iddja afar imma. 15 jah warþ, bipe is anakumbida in garda is, jah managai motarjos jah frawaurhtai miþ anakumbidedun Iesua jah siponjam is; wesun auk managai jah iddjedun afar imma. 16 jah þai bokarjos jah Fareisaieis gasailvandans ina matjandan miþ þaim motarjam jah frawaurhtaim, qeþun du þaim siponjam is; hva ist þatei miþ motarjam jah frawaurhtaim⁴⁾ matjip jah driggkip? 17 jah gahausjands Iesus qap du im: ni þaurbun swinþai lekeis, ak þai ubilaba habandans; ni qam lapon uswaurhtans ak frawaurhtans.

18 Jah wesun siponjos Iohannis jah Fareisaieis fastandans; jah atiddjedun jah qeþun du imma: duhe siponjos Iohannes jah Fareisaieis fastand, ip þai þeinai siponjos ni fastand? 19 jah

¹⁾ *fidworin* MS. ²⁾ *aflepanda* MS. ³⁾ *gasehvū* MS. ⁴⁾ *frawaurhtaim* MS.

qap im Iesus: ibai magun sunjus brupfadis, und patei miþ im ist brupfaps, fastan? swa lagga hveila swe miþ sis haband brupfad, ni magun fastan. 20 abþan atgaggand dagos þan afnimada af im sa brupfaps, jah þan fastand in jainamma daga. 21 ni manna plat fanins niujis sinjib ana snagan fairnjana; ibai afnimai fullon af þamma sa niuja þamma fairnjin, jah wair-siza gataura wairpiþ. 22 ni manna giutiþ wein juggata in balgins fairujans; ibai anfto distairai wein þata niujo þans balgins, jah wein usgutniþ, jah þai balgeis fraqistnand; ak wein juggata in balgins niujans giutand.

23 Jah warþ þairhgaggan imma sabbato daga þairh atisk, jah dugunnun siponjos is skewjandans raupjan ahsa. 24 jah Fareisaieis qeþun du imma: sai, hra tanjand siponjos þeinai sabbatim þatei ni skuld ist? 25 jah is qap du im: niu ussuggwup aiw hra gatawida Daweid, þan þaurtta jah gredags was, is jah þai miþ imma? 26 hraiwa galaiþ in gard guþs uf Abiapara gudjin jah hlaibans faurlageinais matida, þanzei ni skuld ist matjan niba ainain gudjam, jah gaf jah þaim miþ sis wisandam? 27 jah qap im: sabbato in mans warþ gaskapans, ni manna in sabbato dagis; 28 swaei frauja ist sa sunus mans jah þamma sabbato.

(chap. III. 1 Jah galaiþ aftra iu synagogen, jah was jainar manua gapaursaua habands handu. 2 jah witaidedun imma, hailidediu sabbato daga, ei wrohidedeina ina. 3 jah qap du þamma mann þamma gapaursana habandin handu: urreis in midumai. 4 jah qap du im: skuldu ist iu sabbatim þiup taujan aiþþau niþiup tanjan, saiwala nasjan aiþþau usqistjan? iþ eis þahaidedun. 5 jah ussairands ins miþ moda, gauris in daubiþos hairtins ize, qap du þamma mann: ufrakei þo handu þeina! jah ufrakida, jah gastop aftra so handus is.

6 Jah gaggandans þan Fareisaieis sunsaiw miþ þaim Herodianum garuni gatawidedun bi ina, ei imma usqemeina. 7 jah Iesus aflaiþ miþ siponjam seinaim du marein, jah filu manageins us Galeilaia¹⁾ laistidedun afar imma, 8 jah us Iudaia jah us Iairusaulymin jah us Idumaia jah hindana Iaurdanaus; jah þai bi Tyra jah Seidona, manageins filu, gahausjandans hvan filu is tawida, gemun at imma. 9 jah qap þaim siponjam seinaim ei skip habaiþ wesi at imma in þizos manageins, ei ni þraiheina ina. 10 managans auk gabailida, swaswe drusun ana ina ei imma attaitokeina. 11 jah swa managai swe habaiedun wundufnjos jah ahmans unhrainjans, þaih þan ina gasehvn, drusuu du imma jah hropidedun qipandans þatei þu is sunus guþs. 12 jah filu andbait ins ei ina ni gaswikunþidedeina.

13 Jah ustaig in fairguni jah athaibait þanzei wilda is, jah galipun du imma. 14 jah gawaurhta twalif du wisan miþ sis,

¹⁾ *Galeilaian* MS.

jah ei insandidedi ins merjan, 15 jah haban waldufni du hailjan sauhstins jah uswairpan unhuþons. 16 jah gasatida Seimona namo Paitrus; 17 jah Iakobau þamma Zaibaidaiaus, jah Iohanne broþr Iakobaus, jah gasatida im namna Bauanaigais, þatei ist: sunjus þeilvons; 18 jah Andraian jah Filippu jah Barþaulaumau jah Matþaiu jah Þoman jah Iakobu þana Alfaiaus, jah Þaddaiu jah Seimona þana Kananeiten, 19 jah Indan Iskarioten, saei jah galewida ina.

20 Jah atiddjedun in gard, jah gaiddja sik managei, swaswe ni mahtedun nih hlaif matjan. 21 jah hausjandans fram imma bokarjos jah anþarai usiddjedun gahaban ina; qepun auk þatei usgaisips ist. 22 jah bokarjos þai af Iairusaulymai qimandans qepun þatei Baiailzaibul habaiþ, jah þatei in þamma reikistin unhuþono uswairpiþ þaim unhuþom. 23 jah athaitands ins in gajukom qap du im: hvaiwa mag Satanas Satanan uswairpan? 24 jah jabai þiudangardi wiþra sik gadailjada, ni mag standan so þiudangardi jaina. 25 jah jabai gards wiþra sik gadailjada, ni mag standan sa gards jains. 26 jah jabai Satana usstop ana sik silban jah gadailips warþ, ni mag gastandan, ak andi habaiþ. 27 ni manna mag kasa swinþis galeipands in gard is wilwan, niba faurþis þana swinþan gabindiþ; jah þan¹⁾ þana gard is diswilwai. 28 amen, qiþa izwis, þatei allata afletada þata frawaurhte sunum manne, jah naiteinos swa managos swaswe wajamerjand; 29 aþþan saei wajamereiþ ahman weihana, ni habaiþ fralet aiw, ak skula ist aiweinaizos frawaurhtais. 30 unte qepun: ahman unhraijnana habaiþ.

31 Jah qemun þan aiþei is jah broþrjus is jah uta standandona insandidedun du imma, haitandona ina. 32 jah setun bi ina managei; qepun þan du imma, sai, aiþei þeina jah broþrjus þeina jah swistrjus þeinos uta sokjand þuk. 33 jah andhof im qiþands: hvo ist so aiþei meina aiþþau þai broþrjus meinai? 34 jah bisaihvands bisunjane þans bi sik sitandans qap: sai, aiþei meina jah þai broþrjus meinai. 35 saei allis waurkeiþ wiljan guþs, sa jah broþar meus jah swistar jah aiþei ist.

Chap. IV. 1 Jah aftra Iesus dugann laisjan at marein, jah galesun sik du imma manageins filu, swaswe ina galeipandan²⁾ in skip gasitan in marein; jah alla so managei wiþra marein ana stapa was. 2 jah laisida ins in gajukom manag, jah qap im in laiseinai seinai: 3 hauseiþ! sai, urrann sa sailands du sailan fräiwa seinamma. 4 jah warþ, miþþanei saiso, sum raihtis gadraus faur wig, jah qemun fuglos jah fretun þata. 5 anþarupþan gadraus ana stainahamma, þarei ni habaida airþa managa, jah suns urrann, in pizei ni habaida diupaizos airþos; 6 at sunnin þan urrinnandin ufbrann, jah unte ni habaida waurtins,

¹⁾ wanting MS.

²⁾ galeipþan MS.

gaþaursnoda. 7 jah sum gadraus in þaurnuns; jah ufarstigun þai þaurnjus jah aflvapidedun þata, jah akran ni gaf. 8 jah sum gadraus in airþa goda, jah gaf akran urrimando jah wahsjando, jah bar ain 't jah ain 'j jah ain 'r. 9 jah qap: saei habai ansona hausjandona, gahausjai.

10 Ip biþe warþ sundro, frehun ina þai bi ina miþ þaim twa-libim þizos gajukons. 11 jah qap im: izwis atgiban ist kunnan runa þindangardjos guþs, ip jainaim þaim uta in gajukon¹⁾ allata wairþiþ, 12 ei sailvandans sailvaina jah ni gaumjaina, jah hausjandans hausjaina jah ni fraþjaina, nibai lvan gawand-jaina sik jah afletaíndan im frawaurhteis. 13 jah qap du im: ni wituþ þo gajukon, jah lweiwa allos þos gajukons kunneiþ? 14 sa saiþands waurd saiþiþ. 15 aþþan þai wiþra wig sind, þarei saiada þata waurd, jah þan gahausjand unkarjans, suns qimiþ Satanas jah usnimip waurd þata insaiano in hairtam ize. 16 jah sind samaleiko þai ana stainahamma saianans, þaiei þan hausjand þata waurd, suus miþ fahedai nimand ita. 17 jah ni haband waurtins in sis, ak hweilawairbai sind; þaþroh, biþe qimiþ aglo aipþau wrakja in þis waurdis, suns gamarþjanda. 18 jah þai sind þai in þaurnuns saianans, þai waurd hausjandans, 19 jah saurgos þizos libainais jah afmarzeins gabeins jah þai bi þata anþar lustjus inn atgaggandans aflvapjand þata waurd, jah akranalaus wairþiþ. 20 jah þai sind þai ana airþai þizai godon saianans, þaiei hausjand þata waurd jah andnimand, jah akran bairand, ain 't jah ain 'j jah ain 'r.

21 Jah qap du im: ibai lukarn qimiþ duþe ei uf melan satjaídan aipþau undar ligr? niu ei ana lukarnastaþan satjaídan? 22 nih allis ist lva fulginis þatei ni gabairhtjaídan: nih warþ analaugn, ak ei swikunþ wairþai. 23 jabai lvas habai ansona hausjandona, gahausjai.

24 Jah qap du im: sailviþ, lva hauseiþ! In þizaiei mitaþ mitiþ, mitada izwis jah biauþkada izwis þaim galaubjandam. 25 unte þishvammeh saei habaiþ gibada imma; jah saei ni habaiþ jah þatei habaiþ afnimada imma.

26 Jah qap: swa ist þindangardi guþs, swaswe jabai manna wairþiþ fraiwa ana airþa. 27 jah slepiþ jah urreisip naht jah daga, jah þata fraiw keiniþ jah liudiþ swe ni wait is. 28 silbo auk airþa akran bairiþ: frumist gras, þaþroh ahs, þaþroh fulleiþ kaurnis in þamma ahsa. 29 þanuh biþe atgibada akran, suns insandeip gilþa, unte atist asans.

30 Jah qap: lve galeikom þindangardja guþs, aipþau in hweikai gajukon gabairam þo? 31 swe kaurno sinapis, þatei þan saiada ana airþa, minnist allaize fraiwe ist þize ana airþai; 32 jah þan saiada, urrinniþ jah wairþiþ allaize grase maist, jah

¹⁾ *gajukon* MS.

gataujiþ astans mikilans, swaswe magun uf skadau is fuglos himinis gabauan. 33 jah swaleikaim managaim gajukom rodida du im þata waurd, swaswe mahtedun hausjon. 34 iþ inuh gajukon ni rodida im, iþ sundro siponjam seinaim andband allata.

35 Jah qaþ du im in jainamma daga at andanahþja þan waurþanamma: nsleipam jainis stadis. 36 jah afletandans þo managein andnemun ina swe was in skipa; jah þan anþara skipa wesun miþ imma. 37 jah warþ skura windis mikila jah wegos waltidedun in skip, swaswe ita jupan gafullnoda. 38 jah was is ana notin ana waggarja slepands, jah urraisidedun ina jah qeþun du imma: laisari, niu kara þuk þizei fragistnam? 39 jah urreisands gasok winda jah qaþ du marein: gaslawai, afdumbn! jah anasilaida sa winds jah warþ wis mikil. 40 jah qaþ du im: dulve faurhtai sijup swa? hwaiwa ni nauh habaiþ galaubein? 41 jah ohtedun sis agis mikil, jah qeþun du sis misso: hwas þannu sa sijai, unte jah winds jah marei ufhausjand imma?

Chap. V. 1 Jah qemun hindar marein in landa Gaddarene. 2 jah usgaggandin imma us skipa suns gamotida imma manna us aurahjom in ahmin unhrainjamma, 3 saei bauain habaida in aurahjom: jah ni naudibandjom eisarneinaim manna mahta ina gabindan. 4 unte is ufta eisarnam bi fotuns gabuganain jah naudibandjom eisarneinaim gabundans was, jah galausida af sis þos naudibandjos, jah þo ana fotum eisarna gabrak jah manna ni mahta ina gatamjan.¹⁾ 5 jah sinteino nahtam jah dagam in aurahjom jah in fairgunjam was hropjands jah bliggwands sik stainam. 6 gasailvands²⁾ þan Iesu fairraþro rann jah inwait ina, 7 jah hropjands stibnai mikilai qaþ: hwa mis jah þus, Iesu, sunau guþs þis hauhistins? biswara þuk bi gupa, ni balwjais mis! 9 unte qaþ imma: usgagg, ahma unhrainja, us þamma mann! 9 jah frah ina: hwa namo þein? jah qaþ du imma: namo mein Laigaion, unte managai sijum. 10 jah baþ ina filu ei ni usdrebi im us landa. 11 wasuh þan jainar hairda sweine haldana at þamma fairgunja. 12 jah bedun ina allos þos unhulþons qipandeins: insandei unsis in þo sweina, ei in þo galeipaima. 13 jah uslaubida im Iesus suns. jah usgaggandans ahmans þai unhrainjans galipun in þo sweina, jah rann so hairda and driuson in marein; wesunuh þan swe twos þusundjos, jah afhvapnodedun in marein. 14 jah þai haldandans þo sweina gaplauhun, jah gataihun in baurg jah in haimom, jah qemun sailvan hwa wesi þata waurþano. 15 jah atiddjedun du Iesua, jah gasailvand þana wodan sitandan jah gawasidana jah fraþjandan, þana saei habaida laigaion; jah ohtedun. 16 jah spilodedun im þaiei gasehun, hwaiwa warþ bi þana wodan jah

¹⁾ gloss in the margin, *gabindan*.

²⁾ *gasaisailvands* MS.

bi þo sweina. 17 jah dugunnun bidjan ina galeipan hendar markos seinos. 18 jah inn gaggandan ina in skip þaþ ina. saei was wods, ei miþ imma wesi. 19 jah ni lailot ina, ak qaþ du imma: gagg du garda þeinamma du þeinaim, jah gateih im, hvan filu þus frauja gatawida jah gaarmaida þuk. 20 jah galaip jah dugann merjan in Daikapaulein, hvan filu gatawida imma Iesus; jah allai sildaleikidedun.

21 Jah usleipandin Iesua in skipa aftra hendar marein, gaqemun sik manageins filu du imma, jah was faura marein. 22 jah sai, qimip ains þize synagogafade namin Jaeirus; jah sailvands ina gadraus du fotum Iesus, 23 jah þaþ ina filu, qipands þatei dauhtar meina aftumist habaiþ, ei qimands lagjais ana þo handuns, ei ganisai jah libai. 24 jah galaip miþ imma, jah iddjedun afar imma manageins filu jah þraihun ina. 25 jah qinono suma wisandei in runa bloþis jera twalif, 26 jah manag gaþulandei fram managaim lekjam jah fraqimandei allamma seinamma jah ni waihtai botida, ak mais wairs habaida, 27 gahausjandei bi Iesu, atgaggandei in managein aftana attaitok wastjai is. 28 unte qaþ þatei jabai wastjom is atteka, ganisa. 29 jah sunsaiw gabaursnoda sa brunna bloþis izos, jah ufkunþa ana leika þatei gahailnoda af þamma slaha. 30 jah sunsaiw Iesus ufkunþa in sis silbin þo us sis maht usgaggandei; gawandjands sik in managein qaþ: hvas mis taitok wastjom? 31 jah qeþun du imma siþonjos is: sailvis þo managein þreihandei þuk, jah qipis: hvas mis taitok? 32 jah wlaitoda sailvan þo þata taujandei. 33 iþ so qino ogandei jah reirandei, witandei þatei warþ bi ija, qam jah draus du imma, jah qaþ imma alla þo sunja. 34 iþ is qaþ du izai: dauhtar, galaubeins þeina ganasida þuk, gagg in gawairþi, jah sijais hails af þamma slaha þeinamma.

35 Nauhþanuh imma rodjandin qemun fram þamma synagogafada, qipandans þatei dauhtar þeina gaswalt; hva þanamaiss draibeis þana laisari? 36 iþ Iesus sunsaiw gahausjands þata waurd rodip, qaþ du þamma synagogafada: ni faurhte; þat-tainei galaubei. 37 jah ni frailailot ainohun ize miþ sis afar-gaggan, nibai Paitru jah Iakobu jah Iohannen broþar Iakobis. 38 jah galaip in gard þis synagogafadis, jah gasaþ auhjodu jah gretandans jah waifairhjandans filu. 39 jah inn atgaggands qaþ du im: hva auhjop jah gretiþ? þata barn ni gadauþnoda, ak slepiþ. 40 jah bihlöhun ina. iþ is uswairpands allaim ganimip attan þis barnis jah aiþein jah þans miþ sis, jah galaip inn þarei was þata barn ligando. 41 jah fairgraip bi handau þata barn qaþuh du izai: taleiþa kumei, þatei ist gaskeiriþ: mawilo, du þus qiþa: urreis. 42 jah suns urrais so mawi jah iddja; was auk jere twalibe; jah usgeisnodedun faurhtein miki-lai. 43 jah anabaup im filu ei manna ni funþi þata: jah haihait izai giban matjan.

3. FROM THE GOSPEL OF ST. LUKE.

(CODEX ARGENTEUS).

Chap. II. 1 Warþ þan in dagans jainans, urranm gagrefts fram kaisara Agustau, gameljan allana midjungard. 2 soh þan gilstrameleins frumista warþ at [wisandin kindina Syriaia] ¹⁾ raginondin Saurim Kyreinaiau. 3 jah iddjedun allai, ei melidai weseina, harjizah in seinai baurg. 4 urranm þan jah Iosef us Galeilaia, us baurg Nazaraip, in Iudaian, in baurg Daweidis sei haitada Beþlahaim. duþe ei was us garda fadreinais Daweidis, 5 anameljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþon. 6 Warþ þan, miþþanei þo wesun jainar, usfullnodedun dagos du bairan izai. 7 jah gabar sunu seinana þana frumabaur, jah biwand ina, jah galagida ina in uzetin, unte ni was im rumis in stada þamma. 8 jah hairdjos wesun in þamma samin landa, þairhwakandans jah witandans wahtwom nahts ufaro hairdai seinai. 9 iþ aggilus franjins anaqam ins jah wulþus frauþins biskain ins, jah ohtedun agisa mikilamma. 10 jah qaþ du im sa aggilus: ni ogeiþ, unte sai, spillo izwis faheid mikila, sei wairpiþ allai managein, 11 þatei gabaurans ist izwis himma daga nasjands, saei ist Xristus frauja, in baurg Daweidis. 12 jah þata izwis taikns: bigitid barn biwundan jah galagid in uzetin. 13 jah anaks warþ miþ þamma aggilau managei harjis himinakundis hazjandane guþ jah qipandane: 14 wulþus in hauhistjam gupa jah ana airpai gawairpi in mannam godis wiljins.

15 Jah warþ, biþe galiþun fairra im in himin þai aggiljus, jah þai mans þai hairdjos qeþun du sis misso: þairhgaggaima ju und Beþlahaim, jah sailwaima waurd þata waurþano, þatei frauja gakannida unsis. 16 jah qemun sniumjandans, jah bigetun Marian jah Iosef jah þata barn ligando in uzetin. 17 gasailvandans þan gakannidedun bi þata waurd þatei rodip was du im bi þata barn. 18 jah allai þai gahausjandans sildaleikidedun bi þo rodidona fram þaim hairdjam du im. 19 iþ Maria alla gafaþstaida þo waurda, þagkjande in hairtin seinamma. 20 jah gawandidedun sik þai hairdjos mikiljandans jah hazjandans guþ in allaize þizeei gahausidedun jah gaseþun swaswe rodip was du im.

21 Jah biþe usfulnodedun dagos ahtau du bimaitan ina, jah haitan was namo is Iesus, þata qipano fram aggilau, faurþizei ganumans wesi in wamba.

22 Jah biþe usfulnodedun dagos hraineinais ize bi witoda Mosezis, brahtedun ina in Iairusalem, atsaþjan faura frauþin, 23 swaswe gamelid ist in witoda frauþins: þatei lwazuh gumakun-

¹⁾ wisandin kindina Syriaia is evidently a marginal gloss of the manuscript which was accidentally put in the text.

daize nslukands qipn weihš frauĵins haitada, 24 jah ei gebeina fram imma hunsł, swaswe qipn ist in witoda frauĵins. ġajuk ħraiwadnbono aip̃pau twos ĵuggons ahake. 25 ĵaruli was manna in Iairusalem. ĵizei namo Symaion, ĵali sa manna was ġaraihts jah ġudafaurhts, beidands laĵonais Israelis, ĵah alma weihš was ana imma. 26 jah was imma ġataihan fram ahmin ĵamma weihin ni sailvan dauĵu, faurĵize selvi Xristu frauĵins. 27 jah ġam in ahmin in ĵizai alh; ĵah miĵĵanei inn attauhun berusĵos ĵata barn Iesu, ei tawidedeina bi bihtja witodis bi ina. 28 jah is andnam ina ana armins seinans, ĵah ĵiupida ġuĵa jah ġaĵ: 29 nu fraleitaish skalk ĵeinana, frauĵinond frauĵa, bi waurda ĵeinamma in ġawairĵja; 30 ĵande selvan angona meina nasein ĵeina, 31 ĵoei manwides in andwairĵja¹⁾ allaizo manageino, 32 liuhap du andhuleinai ĵiudom jah wulĵu managein ĵeinai Israela. 33 jah was Iosef jah aipei is sildaleikĵandona ana ĵaim ĵoei rodida wesun bi ina. 34 jah ĵiupida ina Symaion jah ġaĵ du Mariin, aipein is: sai, sa liġiĵ du drusa jah usstassai managaize in Israela jah du taiknai andsakanai. 35 jah ĵan ĵeina silbons saiwala ĵairġagġiĵ ħairus, ei andhulĵaindau us managaim ħairtam mitoneis. 36 jah was Anna praufeteis, dauhtar Ĥannuelis, us ĵunja Aseris; soh framaldra dage managaize libandei miĵ abin ĵera sibun fram magapein seinai, 37 soh ĵan widuwo ĵere ahtautehund jah fidwor, soh ni afiddja fairra alh fastubnjam jah bidom blotande frauĵan nahtam jah dagam. 38 soh ĵizai ĵveilai atstandadei andħaiħait frauĵin, jah rodida bi ina in allaim ĵaim usbeidandam laĵon Iairusaulymos. 39 jah biĵe ustauhun allata bi witoda frauĵins, ġawandidedun sik in Ģaleilaian, in ĵaurġ seina Nazaraip̃. 40 ip̃ ĵata barn wohs jah swinĵnoda ahmins fullnands jah ħandugeins, jah ansts ġuĵs was ana imma.

41 Jah wratodedun ĵai birusĵos is ĵera ħammeh in Iairusalem at dulĵ paska. 42 jah biĵe warĵ twalibwintrus, usġagġandam ĵan im in Iairusaulyma bi bihtja dulĵais, 43 jah ustiuhandam ĵans dagans, miĵĵane ġawandidedun sik aftra, ġastop Iesus sa magus in Iairusalem, ĵah ni wissedun²⁾ Iosef jah aipei is. 44 ħuġjandona in ġasinhjam ina wisan ġemun dagis wig jah sokidedun ina in ġanipjam jah in ĵunĵam. 45 ĵah ni biġitandona ina ġawandidedun sik in Iairusalem sokjandona ina. 46 jah warĵ afar dagans ĵrins, biġetun ina in alh sitandan in midĵaim ĵaisarjam jah ħausjandan im jah fraihnandan ins. 47 usġeisnodedun ĵan allai ĵai ħausjandans is ana frodein jah andawaurdjam is. 48 jah ġasailvandans ina sildaleikidedun, jah ġaĵ du imma so aipei is: magau, ħva ġatawides uns swa? sai, sa atta ĵeins jah ik winnandona sokidedun ĵuk. 49 jah ġaĵ du im: ħva ĵatei sokideduĵ mik? niu wisseduĵ ĵatei in ĵaim attins meinis skulda wisan? 50 jah iĵa ni froĵun ĵamma waurda ĵatei rodida

¹⁾ anandwairĵja *MS.*

²⁾ wisedun *MS.*

du im. 51 jah iddja miþ im jah gam in Nazaraip, jah was ufhausjands im; jah aipei is gafastaida þo waurda alla in hairtin seinamma. 52 jah Iesus þaih frodein jah walstau jah anstai at guþa jah mannam.

4. FROM THE SECOND EPISTLE TO THE CORINTHIANS.

(CHAPS. I—V IN CODEX AMBR. B; I. 8—IV, 10 AND V ALSO IN CODEX AMBR. A).

DU KAURINÐAIUM ANÐARA DUSTODEIÐ.

Chap. I.¹⁾ 1 Pawlus apaustaulus Iesus Xristaus þairh wiljan guþs jah Teimauþaus broþar aikklesjon guþs þizai wisandein in Kaurinþon miþ allaim þaim weilam þaim wisandam in allai Akaijai. 2 ansts izwis jah gawairþi fram guþa attin unsaramma jah frauþin Iesu Xristau.

3 Ðiupþs guþ jah atta frauþins unsaris Iesus Xristaus, atta bleiþeino jah guþ allaizo gaplaihte, 4 saei gaþrafstida uns ana allai aglon unsarai, ei mageima weis gaþrafstjan þans in allaim aglom þairh þo gaplaiht þizaiei gaþrafstidai sijum silbans fram guþa. 5 unte swaswe ufarassus ist þulaine Xristaus in uns, swa jah þairh Xristu ufar filu ist jah gaþrafsteins unsara. 6 aþþan jappe þreihanda, in izwaraizos gaplaihtais jah naseinaiþ þizos waurstweigons in stiwitja þizo samono þulaine, þozei jah weis winnam, jah wens unsara gatulgida faur izwis; jappe gaþrafstjanda in izwaraizos gaplaihtais jah naseinaiþ, 7 witandans þatei swaswe gadailaus þulaine sijup, jah gaplaihtais wairþip. 8 unte ni wileima izwis unweisans, broþrjus, bi aglon unsara þo waurþanon uns in Asiai, unte ufarassau kauridai wesum ufar maht, swaswe²⁾ skamaideideima uns jah liban. 9 akei silbans in uns silbam andahaft dauþaus habaidedum, ei ni sijaima trauandans du uns silbam, ak du guþa þamma urraisjandin dauþans, 10 izei us swaleikaim dauþum uns galausida jah galauseip, du þammei wenidedum ei galauseip, 11 at hilpandam jah izwis bi uns bidai, ei in managamma andwairþja so in uns giba þairh managans awiliudodau faur uns. 12 unte hwoftuli unsara so ist, weitwodei miþwisseins unsaraizos, þatei in ainfalþein jah hlutrein guþs, ni in handugein leikeinai, ak in anstai guþs usmeitum³⁾ in þamma fairlvau, ip ufarassau at izwis. 13 unte ni alja meljam izwis, alja þoei anakunnaiþ aiþþau jah ufkunnaiþ; aþþan wenja ei und andi ufkunnaiþ, 14 swaswe gakunnaidedup uns bi sumata, unte hwoftuli izwara sijum, swaswe jah jus unsara in dağa frauþins Iesus Xristaus.⁴⁾

¹⁾ According to codex B, from verse 8. onward, with the various readings of A. ²⁾ In A: swaswe afswaggwidai weseima jal liban, and the additional marginal gloss skamaideideima. ³⁾ usmetum A. ⁴⁾ Xristaus wanting in A.

15 Jah þizai trauainai wilda faurþis qiman at izwis, ei an-
para anst habaidedeip. 16 jah¹⁾ þairh izwis galeipþan in Makidon-
ja²⁾ jah aftra af Makidonjai qiman at izwis, jah frau izwis
gasandþan mik in Iudai. 17 þatupþan nu mitonds, ibai aufto
leihtis bruhita? aipþau þatei mito. bi leika þagkþau, ei sijai³⁾
at mis þata ja ja jah þata ne ne? 18 appan triggs gup, ei þata
waurd unsar þata du izwis nist ja jah⁴⁾ ne. 19 nte gupþ suns
Iesus Xristus, saei in izwis þairh uns wailamerjada⁵⁾, þairh
mik jah Silbanu jah Teimaupaiu, nih⁶⁾ warþ ja jah⁷⁾ ne, ak
ja in imma warþ. 20 hwiwa managa gahaita gups, in imma
þata ja, duppe jah⁸⁾ þairh ina amen, gnþa du wulþan þairh
uns. 21 appan sa gupwastjands unsis⁹⁾ miþ izwis in Xristau jah
salbons¹⁰⁾ uns gup, 22 jah sigljands uns jah gibands wadi al-
man in hairtona unsara. 23 appan ik weitwod gup analaitha ana
meinai saivalai, ei freidjands izwara þanaseiþs ni qam in
Kaurinþon; 24 ni þatei frauinoma¹¹⁾ izwarai galaubeinai, ak ga-
wanrstwans sijum anstais izwaraizos; nte galaubeinai gastopup.

Chap. II.¹²⁾ 1 Appan gastanida þata silbo at mis, ei aftra
in sanrgai ni qiman at izwis. 2 nte jabai ik gaurja izwis, jah
hwas ist saei gailjai mik, niba¹³⁾ sa gaurida us mis? 3 jap-¹⁴⁾
þata silbo gamelida izwis, ei qimands saurga ni haban fram
þainnei skulda faginon, gatrauands in allaim izwis þatei meina
faheþs¹⁵⁾ allaize izwara ist. 4 appan ns managai aglon jah ag-
gwiþai hairtins gamelida izwis þairh managa tagra, ni þeei
saurgaiþ, ak ei frijapwa¹⁶⁾ knneip þeei haba nfarassan du
izwis. 5 appan jabai hwas ganrida, ni mik gaurida, ak bi sn-
mata¹⁷⁾, ei ni anakaurjau allans izwis. 6 ganah þamma swalei-
kamma andabet¹⁸⁾ þata fram managizam, 7 swaei þata andaneipþo
izwis mais fragiban jag-¹⁹⁾gaþlaihan, ibai aufto managizein
saurgai gasiggaþi sa swaleiks. 8 inuþ-²⁰⁾þis bidja izwis tul-
gjan in imma friapwa. 2 duppe gamelida, ei ufkunnau kustu
izwarana, sijaidn in allamma nfhansjandans. 10 appan þammei
hva fragibiþ, jah ik; jah þan ik, jabai hva fragaf, fragaf²¹⁾ in
izwara in andwairþja Xristaus, 11 ei ni gaaiginondan²²⁾ fram
Satanin; nte ni sijum unwitandans munins is.

12 Appan qimands in Tranadai in aiwaggeljons²³⁾ Xristaus
jah at haurdai mis uslnkanai in frauin, 13 ni habaida gahveilain
ahmin meinamma, in þammei ni bigat Teitaun bropar meina-
na; ak twisstandands im²⁴⁾ galaip in Makaidonja.²⁵⁾ 14 appan

¹⁾ jap A.

²⁾ Makaidonja, Makaidonjai A.

³⁾ ei ni sijai B.

⁴⁾ jan A.

⁵⁾ merjada A.

⁶⁾ Timaiþaiu ni A.

⁷⁾ jan A.

⁸⁾ jap A.

⁹⁾ uns A.

¹⁰⁾ salbonsd A.

¹¹⁾ fraujoima B.

¹²⁾ Chaps. II. III. according to A, with the various readings of B.

¹³⁾ nibai B.

¹⁴⁾ jah B.

¹⁵⁾ faheds B.

¹⁶⁾ friapwa B.

¹⁷⁾ bi sumata

bi sum ain B.

¹⁸⁾ andabeit B.

¹⁹⁾ jah B.

²⁰⁾ inuþ B.

²¹⁾ For

fragaf in both cases fragiba B.

²²⁾ marginal gloss ni gafaihondan in A.

²³⁾ aiwaggeljon B.

²⁴⁾ twistandands imma B.

²⁵⁾ in in Makaidonja B.

gupa awiliup¹⁾ þamma snteino ustaikujandin hroþeigans uns in Xristau jah daun kunþjis seinis gabairhtjandin þairh uns in allaim stadim; ²⁾ 15 unte Xristaus³⁾ dauns sijum wopi gupa in þaim ganisandam jah in þaim fragistnandam⁴⁾: 19 sumaim dauns us daunþau⁵⁾ du daunþau, sumaimup-þan dauns us libainai du libainai; jad-⁶⁾ du þamma hvas wairþs? 17 unte ni sium swe⁷⁾ sumai maidjandans waurd gups, ak us hlutriþai, ak swaswe us gupa in andwairþja gups in Xristau rodjam.

Chap. III. 1 Duginnam aftra uns silbans anafilhan? aipþau ibai þaurbum swe sumai anafilhis boko du izwis, aipþau us izwis anafilhis? 2 aipistaule unsara jus siup⁸⁾, gamelida in hairtam unsaraim, kunþa jah anakunnaida fram allaim mannam. 3 swikunþai⁹⁾ þatei siup¹⁰⁾ aipistanle Xristaus, andbahtida fram uns, inn¹¹⁾ gamelida ni swartiza¹²⁾, ak ahmin gups libandins, ni in spildom staineinam, ak in spildom hairtane leikeinam.

4 Appan frauain swaleika habau þairh Xristu du gupa, 5 af þatei wairþai sijaima þagkjan hra af uns silbam, swaswe ni uns silbam,¹³⁾ ak so wairþida unsara us gupa ist, 6 izei jah wairþans brahta uns andbahtans niujaizos triggwos, ni bokos, ak ahmins; unte boka usqimiþ, iþ ahma gapiuþiþ. 7 appan jabai andbahti daunþaus in gameleinin gamfrisahtip in stainam warþ wulþag; swaei ni mahtedeina¹⁴⁾ sunjus Israelis fairweitjan du wlita Mosezis in wulþaus wlitis is þis gataurnandins, 8 hwiwai nei mais andbahti ahmins wairþai in wulþau? 9 jabai auk andbahtja¹⁵⁾ wargiþos wulþus; und filu mais ufarist andbahti garaihteins in¹⁶⁾ wulþau. 10 unte ni was wulþag þata wulþago in þizai halbai in ufarassaus wulþaus; 11 jabai auk þata gataurnando þairh wulþu, und filu mais þata wisando in wulþau.

12 Habandans nu swaleika wen managaizos balþeins brukjaima. 13 jan-¹⁷⁾ ni swaswe Mosez¹⁸⁾ lagida hulistr ana andawleizn, duþe ei ni fairweitidedeina sunjus Israelis in andi þis gataurnandins; 14 ak afdaubnodedun¹⁹⁾ fraþja ize, unte und hina dag þata samo hulistr in anakunnainai þizos fairnjons triggwos wisip unandhulip, unte in Xristau gatairada. 16 akei und hina dag mippþanei siggwada Moses, hulistr ligip ana hairtin ize. 16 appan mippþanei gawandeip du frauin, afnimada þata hulistr. 17 appan franja ahma ist; appan þarei ahma frauins, þaruh freihals²⁰⁾ ist. 18 appan weis allai andhulidamma andwairþja wulþu

¹⁾ awiliud B. ²⁾ þairh uns *after* stadim B. ³⁾ Xristaus *wanting* in A. ⁴⁾ *gloss* fralusnandam in A. ⁵⁾ sumaim auk dauns daunþaus B. ⁶⁾ jah B. ⁷⁾ sijum B, swe *wanting* in B. ⁸⁾ jus siup] jusiup B. ⁹⁾ swikunþ B. ¹⁰⁾ siup B. ¹¹⁾ inna B. ¹²⁾ swartizla B. ¹³⁾ swaswe af uns silbam *wanting* in A. ¹⁴⁾ mahtedeina B. ¹⁵⁾ andbahti B. ¹⁶⁾ us B. ¹⁷⁾ jah B. ¹⁸⁾ Moses B. ¹⁹⁾ *gloss* afdaubnodedun in A. ²⁰⁾ freihals A.

fraujins pairhsailhandans. þo samon frisaht ingaleikonda af wulpau in wulpau,¹⁾ swaswe af fraujins ahmin.

Chap. IV.²⁾ 1 Duppe habandans þata andbahti.³⁾ swaswe gaarmaidai waurpum, in wairþaima⁴⁾ usgrudjans, 2 ak atstolpum þaim analaugnjam aiwiskjis. ni gaggandans in warein ni galing taujandans wanrd guþs. ak bairhtein sunjos⁵⁾ ustaikuhandans uns silbans du allaim miþwissem manne in andwairþja guþs. 3 appan jabai ist gahulida aiwaggeljo unsara, in þaim fralusnandam ist gahulida, 4 in þaim ei guþ þis aiwis gablindida fraþja þize ungalaubjandane, ei ni liuhtjai im liuhadein⁶⁾ aiwaggeljons wulpaus Xristaus, saei ist frisahts guþs ungasailhanins.⁷⁾ 5 appan ni uns silbans merjam, ak Iesu Xristu frauþan, iþ uns skalkans⁸⁾ izwarans in Iesuis. 6 unte guþ saei qap ur-riqiza liubaþ skeiman, saei jah liuhtida in hairtam unsarain du liuhadein kunþjis wulpaus guþs in andwairþja Iesuis Xristaus.

7 Appan habandans þata huzd in airþeinain kasam, ei ufarassus sijai mahtais guþs jah ni us unsis. 8 in allamma þraihanai, akei ni gaaggwidai; andbitanai, akei ni afslauþidai; 9 wrikanai, akei ni biliþanai; gadrausidai, akei ni fraqistidai. 10 sinteino dauþein frauþins Iesuis ana leika unsaramma⁹⁾ bairandans, *ei jah libains Iesuis ana leika unsaramma*¹⁰⁾ uskunþa sijai. 11 sinteino weis libandans in dauþu atgibanda in Iesuis, ei jah libains Iesuis swikunþa wairþai in riurjamna leika unsaramma. 12 swaei nu dauþus in uns waurkeiþ, iþ libains in izwis. 13 habandans nu þana saman ahman galaubeinans bi þamma gamelidin: galauþida, in þizei jah rodida, jah weis galaubjam, in þizei jah rodjam. 14 witandans þatei sa urraisjands frauþan Iesu jah unsis þairh Iesu urraiseiþ jah fauragasatiþ miþ izwis. 15 þatuh þan allata in izwara, ei ansts managnandei þairh managizans awiliud ufarassjai du wulpau guþa. 16 inuh þis ni wairþam usgrudjans, ak þauþjabai sa utana unsar manna frawardjada, aiþþau sa innuma ananiujada daga jah daga. 17 unte þata andwairþo heilakwairb jah leiht¹¹⁾ aglous unsaraizos bi ufarassau aiweinins wulpaus kaurei waurkjada unsis, 18 ni fairweittjandam þizei gasailhanane, ak þizei ungasailhanane; unte þo gasailhanona riurja sind, iþ þo ungasailhanona aiweina.

Chap. V. 1 Witum auk þatei, jabai sa airþeina unsar gards pizos hleipros gatairada, ei gatimrjon us¹²⁾ guþa habam, gard unhanduwaurhtana aiweinana in himinam. 2 unte jah in þamma

¹⁾ wulpau B. ²⁾ Chaps. IV. V. according to B., with the various readings of A. ³⁾ andbahti A. ⁴⁾ wairþam A. ⁵⁾ sunjus A.

⁶⁾ liuhadeins A. ⁷⁾ ungas. wanting in A. ⁸⁾ unskalkans A. ⁹⁾ unsaram — B stops here. ¹⁰⁾ The words put in *Italics* are wanting in the manuscript, they are interpolated translations from the Greek original.

¹¹⁾ leiht MS. ¹²⁾ Here A begins again.

swogatjam, bauainai unsarai pizai us himina ufarhamon gairu-jandans, 3 jabai sweþauh jah¹⁾ gawasidai, ni naqadai bigitain-dau. 4 jah auk wisandans in pizai hleiþrai swogatjam kauridai, aua þammei ni wileima afhamon, ak anahamon, ei fraslin-daidau þata diwano fram libainai. 5 appan saei jah²⁾ gaman-wida uns du þamma guþ, saei jah gaf uns³⁾ wadi ahman. 6 gatrauandans nu sinteino jah witandans þatei wisandans in þamma leika afhaimjai sijum fram frauþin; 7 unte þairh galau-bein gaggam, ni þairh siun. 8 appan gatrauam jah walþam mais usleiþan us þamma leika jah anahaimjaim wisan at frauþin. 9 inuh⁴⁾ þis usdaudjam, jappe anahaimjai jappe afhaimjai, waila galeikan imma. 10 unte allai weis ataugjan skuldai sijum faura stauastola Xristaus, ei ganimai hvarjizuh þo swesona leikis, afar þamei gatawida, jappe þiuþ jappe unþiuþ.

11 Witandans nu agis frauþins mannaus fullaweisjam, iþ guþa swikunþai sijum. appan wenja jah in miþwisseim izwaraim swikunþans wisan uns. 12 ni ei aftra uns silbans uskannjaima⁵⁾ izwis, ak lew gibandans izwis hʋoftuljos fram uns,⁶⁾ ei habaiþ wiþra þans in andwairþja hʋopandans jah ni hairtin.⁷⁾ 13 unte jappe usgeisnodedum, guþa, jappe fullafraþjam, izwis. 14 unte friaþwa Xristaus dishabaiþ uns, 15 domjandans þata þatei ains faur allans gaswalt, þannu allai gaswultun, jah faur allans gaswalt, ei þai libandans ni þanaseiþs sis⁸⁾ silbam libaina⁹⁾, ak þamma faur sik gaswiltandin jah urreisandin. 16 swaei weis fram þamma nu ni ainnohun kunnun bi leika; iþ jabai ufkun-þedum bi leika Xristu, akei nu ni þanaseiþs ni kunnun ina.¹⁰⁾ 17 swaei jabai hʋo in Xristau niuja gaskafts, þo alþjona usliþun; sai, waurþun niuja alla. 18 appan alla us guþa, þamma gafri-þondin uns sis¹¹⁾ þairh Xristu jah¹²⁾ gibandin uns¹³⁾ andbahti gafriþonais. 19 unte sweþauh guþ was in Xristau manaseþ gafri-þonds sis, ni rahnjands im missadedins ize, jah lagjands in uns waurd gafriþonais. 20 faur Xristu nu airinom, swe at guþa gaplaihandin þairh uns; bidjam¹⁴⁾ faur Xristu gagawairþnan guþa. 21 unte þana izei¹⁵⁾ ni kunþa frawaurht, faur uns gata-wida frawaurht, ei weis waurþeima garaihte guþs in imma.

¹⁾ jah *wanting in A.* ²⁾ jag *A.* ³⁾ unsis *A.* ⁴⁾ inuh *A.*
⁵⁾ *gloss* anafilhaima in *A.* ⁶⁾ unsis *A.* ⁷⁾ jan-ni in hairtin *A.*
⁸⁾ sis *wanting in A.* ⁹⁾ libainai *B.* ¹⁰⁾ ina *wanting in A.* ¹¹⁾ uns
sis] unsis *AB.* ¹²⁾ jag *A.* ¹³⁾ unsis *A.* ¹⁴⁾ bidjandans *A.*
¹⁵⁾ ize *A.*

5. FROM THE SKEIREINS.

(LEAVE VII. — OF JOHN VI, 9—13.)¹⁾

(a 19) — ahun kunnandins frauþins maht jah andþagðkjan-
dins sik is waldufneis. nih Stains ains,²⁾ ak jah Andraias, saei
gaþ: ist magula ains her, saei habaiþ 'c' hlaibans
barizeinans jah twans fiskans, analeiko swe Filippus ga-
sakada. ni waiht mikilis hugjands nih wairþidos laisareis and-
þagðkjands, þairh þoei usbar qipands: akei þata hva ist
du swa managaim? iþ frauja audtilonds ize niuklahein (b)
gaþ: waurkeiþ þans mans anakumbjan. iþ eis, at hauja
managamma wisandin iu þamma stada, þo filusna anakumbjan
gatawidedun, fimf þusundjos waire inuh qinons jah barna.
swe at mikilamma nahtamata anakumbjandans *wesun*³⁾ at ni
wisandein⁴⁾ aljai waihtai ufar þans fimf hlaibans jah twans
fiskans, þanzei nimands jah awiliudonds gaþiupida, jah swa ma-
nagai ganohjands ins wailawiznai ni þatainei ganauhan þaurf-
tais im fra-(e 50) gaf, ak filaus maizo; afar þatei matida so
managei, bigitan was þizei hlaibe iþ tainjons fullos, þatei
aflifnoda. samaleikoh þan jah þize fiske, swa filu swe
willedun. nih þan ana þaim hlaibam ainaim seinaios mæ-
tais filusna ustaikuida, ak jah in þaim fiskum; swa filu auk⁵⁾
gamanwida ins wairþan. swaei ainþarjammeþ swa filu swe wilda
andnimau is,⁶⁾ tawida; jah ni in waihtai wauinassu þizai filus-
nai wairþan gatawida. akei (d) nauh us þamma filu mais
siponjans fullafahida jah anþarans gamaudida gaumjan, þatei
is was sa sama, saei in aupidai 'm' jere attans ize fodida.
þanuh, biþe sadai waurþun, gaþ sipoujam seinaim:
galisip þos aflifnandeins drausnos, ei waihtai ni fra-
qistnai. þanuh galesun jah gafullidedun iþ tainjons
gabruko us þaim 'c' hlaibum barizeinam jah 'b' fiskum,
þatei aflifnoda at þaim —

¹⁾ John VI, 9—13 according to Codex Argenteus: 9. ist magula ains her, saei habaiþ 'c' hlaibans barizeinans jah 'b' fiskans; akei þata hva ist du swa managaim? 10. iþ Iesus gaþ: waurkeiþ þans mans anakumbjan. wasuh þan hawi manag ana þamma stada. þaruh anakumbidedun wairos rapjon swaswe fimf þusundjos. 11. nanuh þan þans hlaibans Iesus jah awiliudonds gadailida þaim anakumbjandam; samaleiko jah þize fiske, swa filu swe willedun. 12. þanuh, biþe sadai waurþun, gaþ du siponjam seinaim: galisip þos aflifnandeins drausnos, þei waihtai ni fraqistnai. 13. þanuh galesun jah gafullidedun iþ tainjons gabruko us fimf hlaibum þaim barizeinam, þatei aflifnoda þaim matjandam. ²⁾ ains interpolated by Uppström. ³⁾ wesun interpolated by Vollmer. ⁴⁾ wisandin MS. ⁵⁾ swe after auk in MS. ⁶⁾ ist MS.

GLOSSARY.

Remarks: Verbs compounded with prefixes and prepositional adverbs are given under the simple verbs. — The signs *h*, *q*, *p* come immediately after *h*, *k*, *l* respectively. — The figures enclosed in () refer to the §§ of the grammar.

- Aha, *m.* (108, n. 1) *husband, man*.
 Abiaþar, *pr. n.*, Ἀβιάθαρ.
 Abraham, *pr. n.*, (61, n. 3).
 af (56, n. 1) *prp. v. dat.* (217): *of, from, out of, away from*.
 afar, *prp.* (217) (1) *v. dat.*: *after, according to*; (2) *v. acc.*: *after (only of time), afar þatei, after that*.
 af-ëtja, *m.* (56, n. 2), *voracious eater, glutton*.
 *af-haimeis, *adj.* (127) *absent (from haims, home; cf. anahaimeis)*.
 af-lageins, *f.*, *a laying aside, remission* Mk. I. 4 (*from lagjan*).
 af-marzeins, *f.*, *offense, deceitfulness (from marzjan)*.
 af-stass, *f.* (103, n. 3), *a (standing) falling away; afstassais bôkôs, a writing of divorcement (from standan)*.
 afta *adv.* (213, n. 2), *behind*.
 aftana, *adv.* (213, n. 2), *from behind*.
 aftarô, *adv.*, (211, n. 1) *behind*.
 aftra, *adv.*, *back, again*.
 aftuma (139) and aftumists (139, n. 1), *sup.*, *(the last; aftumist haban, to lie at the point of death* Mk. V. 23.
 aggilus, *m.* (120, n. 1), ἄγγελος, *angel, messenger*.
 aggwîpa, *f.*, *anguish, distress, tribulation*.
 ga-aggwjan, *v. v.*, *to constrain, distress*.
 aggwus, *adj.* (68; 131), *narrow*.
 agis, *g.* agisis, *n.* (35, 94), *arc, fear*.
 us-agjan, *v. v.* (35, 78, n. 4), *to frighten utterly*.
 aglô, *f.*, *anguish, distress*.
 aglus, *adj.* (131), *difficult*.
 Agustus, *pr. n.* Ἀγύουτος.
 aliaks, *f.?* (103, n. 2), *dove*.
 ahma, *m.* (108), *spirit*.
 ahs, *n.*, *ear (of corn)*.
 ahtau, *num.* (141), *eight*.
 ahtau-têhund (143) *eighty*.
 ahtuda (146), *the eighth*.
 alva, *f.* (97), *river, stream, water*.
 aibr, *n.*, *an offering* Mt. V. 23. *It is undoubtedly a corrupt form for tibr (A.-S. tifer, O. II. G. zobar, sacrifice)*.
 aigan, *pret.-pr. v.* (203), *to own, have, possess*. — *Comp. fairaihan* (203).
 ga-aiginôn, *v. v.*, *to take possession of, to get an advantage of* II. Cor. II. 11.
 aihts, *f.* (20, n. 2), *property*.
 ailva-tundi, *f.* (64), *bramble-bush*.
 af-aikan, *red. v.* (179), *to deny*.
 aikklesjô, *f.*, ἐκκλησία, *church*.
 Aileisabaip, *pr. n.* (23).
 ailôe (6, n. 1) ἑλωί, *my God!*
 ain-falpei, *f.*, *simplicity*.
 ain-falps, *adj.* (148), *single*.
 ain-hvarjizuh (165, n. 1), *every one*.
 ain-hvaparuh (166), *each of two*.
 *ainlif, *num.* (56, n. 1; 141) *eleven*.

ains, *nom.* (140), *onc. only, alone.*
ains-hun, *prn.* (163c), *only in*
negative sentences: not any,
none.

aipiskaúpus, *m.* (120, n.1), *bishop.*
aipistaúlc (120, n.3), *ἐπιστολή,*
epistle, letter.

air, *adv.* (214, n.1), *early (ere).*

airinôn, *v. v.*, *to be a messenger.*

airis, *adv. compar.* (212) *earlier.*

airiza, *compar. of air; plur., living*
formerly, ancestors.

airpa, *f.* (97), *earth, land.*

airpeins, *adj., of earth, earthen,*
earthly.

airus, *m.* (20, n.2; 105), *messenger.*

airzeis, *adj.* (125), *astray.*

*ais, aiz, *n.* (78, n.1), *ore.*

aipci, *f.* (113), *mother.*

aipþs, *g. aipis, m.* (91), *oath.*

aipþan, *conj.* (20, 3; 71 n.1; 218),
or; unless, else.

Aiulf, *pr. n.* (65, n.1).

aiwaggêljô, *f.*, *εὐαγγέλιον.*

aiweins, *adj.* (124), *eternal.*

aiwiski, *n.*, *shame, dishonesty*
II. Cor. IV. 2.

aiws, *m.* (91, n.5), *time, life-time,*
eternity, αἰών. — Acc. sg., to-
gether with the negative particle,
is used adverbially, ni aiw (214),
never.

ajukdupþs, *f.* (21, n.2; 103), *eternity.*

ak, *conj.* (218), *but, for.*

Akaŕja, *pr. n.*, *Ἀχαΐα.*

akei, *conj.* (218), *but, yet.*

akeits (? 91 n.2), *vinegar.*

akran, *n.*, *fruit.*

akrana-launs, *adj., fruitless, un-*
fruitful Mk. IV. 19.

akrs, *m.* (91, n.1), *field, (acre).*

aqizi, *f.*, *æ.*

alabalstraun, *f. w.* (24, a.5; 46, a.2;
120, n.2) *ἀλάβαστρον.*

alan, *st. v.* (177), *to grow up.*

ala-parba, *adj.* (132, n.2), *poor.*

Albila, *pr. n.* (54 a.2).

alds, *f.* (73; 74, n.3), *age.*

aleina, *f.*, *ell, cubit Mt. VI. 27.*

alêw, *n.* (119), *oil (Lat. oleum).*

Alfains, *pr. n.*, *Ἀλφαῖος.*

alhs, *f.* (116), *temple.*

alja, *conj., except, unless; prep.*
(217).

alja-kuns, *adj.* (130), *foreign.*

alja-leikôs, *adv.* (212, n.2), *other-*
wise.

aljar, *adv.* (213, n.1), *elsewhere.*

aljaþ, *adv.* (213, n.1), *in another*
direction.

aljaþrô, *adv.* (213, n.1), *by another*
way, from elsewhere.

aljjs, *adj., another, other.*

allaþrô, *adv.* (213, n.2), *from*
every quarter. Mk. I. 45.

allis, (1) *adv.* (215), *in general,*
wholly, at all; ni — allis, not at
all; (2) conj. (always following
the word to which it belongs),
for (215).

alls, *adj.* (122, n.1), *all, whole,*
every.

all-waldands, *m.* (115), *almighty.*
us-alpan, *red. v.* (179, n.1), *to grow*
old.

alpeis, *adj.* (128), *old; neut. pl.*
þô alþjôna (II. Cor. V. 17), *old*
things.

Amalaberga, *pr. n.* (54, n.2).

Amalafrigða, *pr. n.* (3, n.2).

amên, *ἀμήν (verily).*

amsa, *m.*, *shoulder.*

an, *interrogative particle* (216)
(*Lat. an, Germ. denn?*).

ana, *prep. w. dat. and acc.* (217),
to, on, upon; in, over; — ana
þammei, *for that (ἐφ' ᾧ) II. Cor.*
V. 4.

ana-busns, *f.* (75, n.1), *command-*
ment, command.

ana-filh, *n.*, *commendation (cf.*
filhan).

*ana-haimois, *adj., at home,*
present.

anaks, *adv., suddenly.*

ana-kunnains, *f., a reading,*
ἀνάγνωσις (comp. ana-kunnan).

ana-langniba, *adv.* (210), *secretly.*

ana-laugs, *adj.* (130), *secret.*

ana-leikô, *adv., in like manner.*

us-anan, *st. v.* (7, n.4; 177, n.1),
to breathe out.

ana-siuns, *adj.* (130), *visible. —*
adv. anasiuniba (210).

ana-stôdeins, *f., beginning (cf.*
stôðjan).

and, *prep. w. acc.* (217): *denoting*
motion over, along; on, in,
over, at.

anda-beit, (B, andabêt A) *n., blame*
(comp. and-beitan).

anda-hafts, *f., answer, reply;*
sentence II. Cor. I. 9; resolution
(comp. and-hafjan).

anda-nahti, *n., evening.*

anda-neiþs, *adj., hostile, con-*

trary; *pata andaneipô*, *contrariwise* (cf. *neip*, *n.*, *envy*).
 anda-nêm, *n.* (33), *a receiving*.
 anda-nêms, *adj.* (33; 130), *acceptable, pleasant*.
 anda-numts, *f.* (33), *acceptation*.
 anda-sêts, *adj.* (34; 130), *abominable*.
 anda-stapjis, *m.* (92), *an adversary*.
 anda-stana, *an opponent in court*.
 and-augjô, *openly, publicly* (and-augi, *n.*, *face*).
 anda-waurdi, *n.*, *answer*.
 anda-wleizn, *n.* (?), *courtesance*.
 and-bahti, *n.* (95, n.1), *office, service*.
 and-bahtjan, *v. v.* (187), *to serve*;
 — also with *acc. of the thing, to perform, administer*.
 and-bahts, *m.* (a), *servant, minister*.
 andeis, *m.* (92, n.1), *end*.
 and-huleins, *f.*, *uncovering, illumination* Lu. II. 32; *revelation* (comp. and-huljan).
 andizuh, *conj.* (218), *otherwise, else*.
 Andraias, *g. Andraïns, acc. Andraian, pr. n.*, Ἀνδραίας.
 and-wairpi, *n.* (95), *presence, face*; in andwairpja, *in presence of, before*.
 and-wairps, *adj.*, *present*.
 Anna, *pr. n.*, Ἀννα.
 Annas, *pr. n.* (3, n.1).
 *ans, *m.* (91, n.4), *beam*.
 ansteigs, *adj.* (124), *gracious*.
 ansts, *f.* (102), *favor, grace, joy; donation, gift*.
 anpar, *adj.* (122, n.1; 124, n.1.4; 146), *another, the second*.
 apaüstaulus, *m.* (120, n.1), ἀπόστολος. apaüstulus (13, n.1).
 arbaidjan, *v. v.*, *to work*.
 arbaisp, *f.* (103), *work*.
 arbi, *n.* (95), *inheritance*.
 arbja, *m.* (108), *heir*. — arbjô, *f.* (112).
 Ariamirus, *pr. n.* (61, n.1).
 Ariaricus, *pr. n.* (3, n.2).
 ark-aggilus (57), *archangel*.
 arma-hairtipa, *f.*, *mercy*.
 armaiô, *f.*, *mercy, alms*.
 arman, *v. v.*, *to have mercy on*.
 — Compound ga-arman, *th. s.*
 arms, *m.*, (i) *arm*.
 arniba, *adv.* (130, n.3; 210), *surely*.
 arwjô, *adv.*, *gratuitously*.
 asans, *f.* (103), *harvest*.
 Asêr, *pr. n.* Ἀσῆρ.
 Asia, *pr. n. f.*, *Asia*.

asilus, *m. f.* (105), *ass* (*m. and f.*).
 asneis, *m.* (92), *servant*.
 asts, *m.*, (a) *branch*.
 at, *prep. w. dat. and acc.* (217): *at, by, to*. 1) *with the dat. when it has reference to place or to space*: *at, to by*. 2) *w. acc. when it refers to time*: *at, at dusk, at the feast*; *w. dat. especially for the sake of emphasis with the dative absolute expressing time, for example*, Mk. IV. 6. 35; Lu. II. 2.
 Athanaïldus, *pr. n.* (65, n.1).
 Athanarius, *pr. n.* (3, n.2).
 atisk, *n.* (or atisks, *m.?*), *seed, cornfield*.
 atta, *m.* (69, n.1; 108), *father*.
 Attila, *pr. n.* (108), *little father*.
 appan, *conj.*, (218), *but, however, but yet, but still (always at the beginning of the sentence)*.
 Audericus, *pr. n.* (25, n.2).
 auftô (24, n.1; 211, n.1), *adv.*, *perhaps, probably, surely*.
 augjan, *v. v.*, *to show*. — Comp. ataugjan, *th. s.*
 anga-daürô, *n.* (110), *window*.
 augô, *n.* (110), *eye*.
 auhjôdus (auhjôdus?), *m.*, *tumult, noise*.
 auhjôn (auhjôn?), *v. v.*, *to make a noise*.
 *aúhns, *m.* (91, n.2), *oven* Mt. VI. 30.
 aúhsa, *m.* (108, n.1), *ox*.
 auhuma (139), *higher*. auhumists (139, n.1), *the highest*.
 auk, *conj.* (immediately following the word with which it is closely connected), *for, but*.
 aukan, *red. v.* (179), *to increase*. — Compounds (a) ana-aukan, *to add*. (b) bi-aukan, *to increase, add to*.
 Aunismus, *pr. n.* (9, n.1).
 *aurahi (or aurahjô?, aú?), *f.*, *tomb*.
 aurâli, *n.* (5 a.), *naphin*.
 Ausila, *pr. n.* (25, n.2).
 ausô, *n.* (110), *ear*.
 Austrovaldus, *pr. n.* (25, n.2).
 auþida, *f.*, *desert*.
 *auþeis (or auþs 130, n.2), *adj.*, *desert, waste*.
 awêpi, *n.*, *flock of sheep*.
 awiliup (awiliud), *n.*, *thank*.
 awiliudôn, *v. v.* (190), *to thank*.
 awistr, *n.* (4), *sheepfold*.
 azêts, *adj.*, *easy, light*.
 azgô, *f.* (112), *ashes*.
 azymus (77), *unleavened bread*.

Badi, *n.* (95), *bed*.

bagms, *m.* (48, n. 1), *tree* (cf. *Engl.* *beam*).

and-bahtjan, *see* and-b.

bai (140, n. 1), *both*.

Baiailaibul, *pr. n.*, Βαϊαλαϊβουλ.

bairan, *st. v.* (175), *to bear, bring, carry*. — *Compounds*: (a) at-bairan, *to bring, carry, offer*. (b) ga-bairan, *to bear (children): to carry together, compare* Mk. IV. 30. (c) us-bairan, *to bear, carry out, bring forth (answer)*.

baïrgan, *st. v.* (174, n. 1), *to hide, keep*.

bairhtaba, *adv.* (210), *brightly*.

bairhtei, *f.*, *brightness, clearness, manifestation*, II. Cor. IV. 2: *in bairhtein, openly*.

bairhtjan, *w. v.*, *to brighten, show, manifest*. — *Compound* ga-bairhtjan, *th. s.*

bairhts, *adj.*, *bright*.

baitrs, *adj.* (20, 3), *bitter*.

bajôþs (117, n. 1; 140, n. 1), *both*.

balgs, *m.* (100), *wine-skin*.

balpei, *f.*, *boldness* (*adj.* *balþs, *bold*).

balwjan, *w. v.*, *to torment*.

bandi, *f.* (96), *band, bond*.

bandja, *m.* (32), *prisoner*.

bandwa, *f.* (97, n. 1), *sign*.

bausts, *m.* (i), *barn*.

barizeins, *adj.*, *of barley*.

barn, *n.* (33), *child*.

barnilô, *n.* (110), *little child, dear child*.

Barpaulaumains, *pr. n.* (21, n. 5), Βαρπαουλαῖμος.

batiza, *compar.* (138), *better*.

bauains, *f.*, *a dwelling*.

bauan, *w. v.* (26; 179, n. 2; 193, n. 1), *to dwell*. — *Compound* ga-bauan, *th. s.*

Baûanaïrgais, Βαυαναῖργαῖς, *a surname of James and John*.

uf-bauljan, *w. v.* (24, n. 1) *to puff up, blow up*.

baur, *m.* (33; 101, n. 2), *son*.

baurgs, *f.* (116), *burgh, town, city*.

beidan, *st. v.* (172, n. 1) *w. g. to expect, to abide, wait for; Compound* us-beidan *w. acc.*, *to wait patiently*.

ga-beistjan (187, n. 3), *to leaven*.

beitan, *st. v.* (172, n. 1), *to bite*. — *Comp.* and-beitan, *to address harshly, rebuke, threaten*.

bêrusjôs (birusjôs 7, n. 3), *p/ur.* (*sing.* *bêruseis, *m.*), *parents* (33).

Bêþlahaim (*comp.* 61, n. 3), *pr. n.* Βηþλαῖμα.

bi, *prp.* (217), *by*. (1) *w. acc.* (*expressing both space and time: by, at, about, towards; concerning*, bi sumata, *in part*). (2) *w. dat, by, at, on account of; according to*.

bida, *f.* (97), *request, prayer*.

bidjan, *st. v.* (176, n. 5), *to ask, beg, pray* (cf. *E. bid*).

bindan, *st. v.* (171), *to bind*. — *Compounds* (a) and-bindan, *to unbind, loose, expound* Mk. IV. 31. (b) ga-bindan, *to bind, tie up*.

bi-sitands, *m.* (115), *see sitan*.

bi-sunjanê, *adv.*, *about, round about*.

Bipania, *pr. n.* (9, n. 1).

bi-pê, (1) *adv.*, *hereafter, then, afterward*. (2) *conj.* (218), *whilst, when*.

bindan, *st. v.* (170; 173), *to offer; only in compounds*, ana-bindan, *to command, instruct, bid*.

bingan, *st. v.* (173, n. 1), *to bow, bend*. — *Compound* ga-bingan, *th. s.*

binhti, *n.*, *custom*.

biuþs, *m.* (74, n. 2), *table*.

blandan, *red. v.* (179, n. 1), *to blend, communicate with*.

bleiþei, *f.*, *pity, mercy*.

bleiþs, *adj.* (130, n. 2), *kind*.

uf-blêsan, *red. v.* (179, n. 1) *to blow up*.

bligguan, *st. v.*, (68. 174, n. 1), *to beat* (cf. *E. blow*).

ga-blindjan, *w. v.*, *to blind*.

blinds, *adj.* (123), *blind*.

blôma, *m.* (108), *flower* (cf. *E. bloom*).

-blôstreis (69, n. 2), *worshipper* (*only in gupblôstreis*).

blôtan, *red. v.* (179, n. 1), *to worship*.

blôþ, *g.* blôþis, *n.* (94), *blood*.

bnauan (26; 179, n. 2), *torub*.

bôka, *f.*, *letter; pl.* bôkôs, *the writings, scriptures, book, letter* (*comp.* afstass).

bôkareis, *m.* (92), *scribe*.

bôtjan, *w. v. w. acc.*, *to boot, better, help, advantage*.

braidei, *f.* (113), *breadth*.

*braiþs, *braids, adj.* (74, n. 2) *broad*.

brakja, *m.* (33, n. 1), *struggle*.
 in-brannjan, *w. v.* (80, n. 1; 187),
to set on fire.
 briggau, *an. v.* (174, n. 2; 208), *to*
bring, to guide, lead; to make
(c. g. waitþaus briggau, to make
worthy).
 brikan, *st. v.* (33, n. 1; 175, n. 1), *to*
break. — Compound ga-brikan,
to break, break to pieces.
 brinnan, *st. v.* (174, n. 1), *to burn*
(intr.). — Compound uf-brinnan,
to burn up.
 brinnð, *f.*, *fever*.
 brôþar, *m.* (114), *brother*.
 brúkjan, *an. v.* (15; 209), *to want,*
make use of (w. gen.); leilitis
 brúkan, *to use lightness* II. Cor.
 I. 17.
 us-bruknan, *w. v.* (194), *to be*
broken off.
 brúks, *adj.* (15; 130), *useful*.
 brunjó, *f.* (112), *breast-plate*.
 brunna, *m.*, *well, spring, fountain*
 Mk. V. 29.
 -brunsts, *f.* (49), *in ala-brunsts,*
holocaust.
 brusts, *f.* (116), *breast*.
 brúþ-fáps, *g. -fádis, m.* (101), *bride-*
groom.
 brúps, *f.* (15), *bride*.
 bugjan, *an. v.* (209), *to buy*.
 and-bundnan, *w. v.* (194), *to be*
unbound, loosened.
 ga-Daban, *st. v.* (177, n. 1), *to*
be fl.
 daddjan, *w. v.* (73, n. 1), *to give*
suck to, suckle.
 Dagalaiphus, *pr. n.* (21, n. 1; 52).
 dags, *m.* (90), *day*; — daga jah
 daga *day by day, daily*; himma
 daga, *to-day*.
 Daikapaúlis, *dative Daikapaúlein,*
pr. n., Δαϊκαπολίς.
 dailjan, *w. v.* (188), *to deal (out)*
 — Compound ga-dailjan, *deal,*
distribute, divide.
 dails, *f.* (103), *deal, part, portion*.
 dal, *n.* (94, n. 2), *dale, valley*.
 dalap, *adv.* (213, n. 2), *downward*.
 dalapa, *adv.* (213, n. 2), *below*.
 dalaprô, *adv.* (213, n. 2) *from be-*
low, beneath.
 daubipa, *f.*, *deafness, hardness*
of heart Mk. III. 5.
 af-daubnan, *w. v.*, *to become deaf,*
obtuse (comp. preceding word).

us-daudjan, *w. v.*, *to apply one's*
self (to), to strive (cf. us-daups).
 *daufs, *adj.* (56, n. 1; 124, n. 2),
deaf.
 daug, *prt.-prs. v.* (198), *it is good*
for, fl.
 dauhtar, *f.* (114), *daughter*.
 dauus, *f.*, *odor, savor* II. Cor.
 II. 15.
 daupeins, *f.*, *baptism*.
 daupjan, *w. v.*, *to baptize*. —
 daupjands, *partic., m.* (115), *the*
Baptist.
 dau, *n.*, *door, gale*.
 ga-daurisan, *pr.-prs. v.* (199), *to*
dare.
 daupeins, *f.*, *the dying* II. Cor.
 IV. 10 (daupjan, *w. v.*, *to kill*).
 dauþnan, *w. v.* (194), *to die*. —
 Compound ga-dauþnan, *the s.*
 dauþs, *g. dauþis, adj.*, *dead (cf.*
diwan).
 dauþus, *m.* (105), *death*.
 Daweid, *pr. n.*, *David*.
 deigan, *st. v.* (172, n. 1) *to knead*.
 *dêps, dêds, *f.* (74, n. 2; 103), *deed;*
only in compounds, comp. miissa-
dêps.
 diabaúlus, diabolus (13, n. 1),
devil.
 dis-, *inseparable particle before*
verbs, meaning in twain, to pieces
(cf. Lat. dis-, Germ. zer-).
 diupei, *f.* (113), *depth*.
 diups, *adj.*, *deep*.
 dius, *g. diuzis, n.* (94), *beast*.
 diwan, *st. v.* (176, n. 2), *to die*. pata
 diwanð *that which is mortal,*
mortality II. Cor. V. 4.
 af-dôjan, *w. v.*, 26; 187), *to tire,*
harass.
 dôman, *w. v.*, *to deem, judge*
(dôms, m., doom, judgment).
 ga-draban, *st. v.* (177, n. 1), *to hew*.
 dragan, *st. v.* (177, n. 1), *to drag,*
draw.
 dragk, *n.* (32), *drink*.
 dragkjan, *w. v.* (188), *to give to*
drink.
 draibjan, *w. v.*, *to trouble, vex*
(cf. dreiban).
 draúhsna (drausna 62, n. 4), *f.*,
crumb, fragment.
 draúhtinassus, *m.* (105), *war-*
fare.
 ga-drausjan, *w. v.* (188), *to cast*
down.
 dreiban, *st. v.* (172, n. 1), *to drive*.

— *Compound us-dreiban* (usdrebi 10, n. 5) *to drive out, dispel.*
 drigkan, *st. v.* (174, n. 1), *to drink.*
 drugan, *st. v.* (173, n. 1), *to serve as a soldier.*
 driusan, *st. v.* (173, n. 1), *to fall (down).* — *Compound ga-driusan, to fall, be cast.*
 driusô, *f.* (31), *slope.*
 drugkaneĩ, *f.* (32: 113), *drunkenness.*
 -drugkja, *m.* (32), *drinker: in weindrugkja.*
 drus, *m.* (101, n. 1, 2), *fall.*
 du (217), *prp. w. d.* (denoting motion towards), *to.*
 -dubô, *f.* (15), *see hraiwadûbô.*
 du-hê, *adv.*, *wherefore, why.*
 dnlps, *f.* (116 and n. 1), *feast.*
 af-dumbnan, *w. v.*, *to be still (dumb).*
 dumb, *adj.*, *dumb.*
 du-pê, and *duphê* (*i. e.* du-h-pê), *adv. and conj.* (*lit. thereto*), *therefore.* *dupê ei.* *for the reason that, in order that.*
 dwals, *adj.*, *foolish.* *dwala, m.*, *fool.*
 Eĩ (1) *conj.* (218), *that, in order that; (2) relat. particle affixed as an enclitic to pronouns* (157, 158) *and particles with which it forms relatives.*
 Eila, *pr. n.* (65, n. 1).
 ails = hails (21, n. 1; 61, n. 1).
 eisarn, *n.*, *iron.*
 eisarneins, *adj.*, *iron.*
 ei-pan, *conj.* (218), *therefore.*
 Erelieva, *pr. n.* (51, n. 2).
 Ermanaricus, *pr. n.* (20, n. 3).
 Ermenberga, *pr. n.* (20, n. 3).
 Esacias, *dat.* Esaĩn, *pr. n.*, *Ἡσαΐας.*
 Fadar, *m.* (114), *father.*
 fadrein, *n.* (94, n. 4), *paternity, parents.*
 fadreins, *f.* (103), *family (lineage).*
 faginôn, *w. v.* (66, n. 1; 190) *to rejoice.*
 fagsr, *adj.*, *suitable, fair.*
 fahan, *red. v.* (5b; 179), *to catch.*
 fahêps (fahêds), *f.* (103), *joy. (acc. faheid 7, n. 2).*
 ga-faihôn, *w. v.*, *to take, get an advantage of* II. Cor. II. 11, *gloss.*
 faihu, *n.* (106), *(cattle), property, money (cf. E. see).*

*faihu-þraihns (*m.*, or *faihu-þraihn, n. ?*), *riches, wealth.*
 fair-, *inseparable particle. having the same force as Germ. ver-ent-, er-.*
 fairguni, *n.* (95), *mountain.*
 fairlvus, *m.* (105), *world.*
 fairina, *f.*, *cause, accusation.*
 fairneis, *adj.* (128), *old.*
 fairra, *adv.* (213, n. 2), *far; w. dat., away, away from.*
 fairraprô, *adv.* (213, n. 2), *from afar.*
 falpan, *red. v.* (179), *to fold.*
 -falps, *adj.* (148), *-fold.*
 fana, *m.*, *a small piece of cloth, a patch* Mk. II. 21.
 Fanuêl, *pr. n.*, *Φανωήλ.*
 faran, *st. v.* (177, n. 1), *to fare, go.*
 Fareisaius, *m.*, *Φαρισαῖος, Pharisee.*
 fastan, *w. v.*, *to hold fast, keep, observe; to fast.* — *Compound ga-fastan, to hold fast.*
 fastubni, *n.*, *observance, fasting.*
 faúr, *prp. w. acc.* (217), *before, first, along; for, for the sake of, concerning.*
 faúra (1) *adv.*, *before, in front.*
 (2) *prp. with dat.* (217), *before.*
 faúra-gaggja, *m.* (67, n. 1), *steward.*
 faúr-háh, *n.* (5b), *curtain (cf. háhan).*
 faúrhteĩ, *f.*, *fear.*
 faúrhtjan, *w. v.* (188), *to fear, to be afraid.*
 faúrhts, *adj.*, *fearful.*
 faúr-lageins, *f.*, *a laying before.*
 hlaibôs faúrlageimais, *show-bread* Mk. II. 26 (*cf. lagjan*).
 faúr-pis, *adv.*, *first, beforehand, formerly.*
 faur-þiz-eĩ (faúrþizê), *conj.* (218), *before.*
 *faus, *adj.* (124, n. 3) *few, a little.*
 in-feinan, *w. v.*, *to be moved with compassion* Mk. I. 41, *to pity.*
 fêra, *f.* (5), *country, side.*
 fidur-, *num.*, *four (in compounds, 141, n. 1).*
 fidur-falps (148), *fourfold.*
 fidwôr, *num.* (141), *four, fidwôr-taihun (141), fourteen. fidwôr-tigjus (142) forty.*
 figgers, *m.*, *finger.*
 fįjan (fian, 10, n. 4), *w. v.* (193), *to hate.*
 fįjands, *fįands, partic. subst.* (115), *m.*, *enemy.*

- filhan, *st. v.* (174, n.1), *to hide, conceal, bury.* — Compound *ana-filhan, to deliver up, hand down, commend.*
- Filippus, *pr. n.*, Φίλιππος.
- fill, *n.*, *skin, hide* (in pruts-fill).
- filleins, *adj.*, *leathern.*
- filu, *adj. (neut.)*, *much, very* (also used adverbially); — *filu manageins, much people*; *Ivan filu, how great* Mt. VI. 23; — *v. compar.*, *filu mais, much more*, and *filu mais, much more*; *with compar.* also in the *gen.*, *filaus, much* (literally of much), *filaus maizô, something much greater* (literally of much more) Skeir. 49.
- filusna, *f.*, *abundance multitude.*
- filu-waurdei, *f.*, *much speaking.*
- filu-waurdjan, *v. v.*, *to use many words.*
- fimf, *num.* (141), *five*; *fimftaihun* (141), *fifteen*; *fimftigjus* (142), *fifty*. *fimfta-taihunda, ord. numb.* (146), *the fifteenth.*
- finþan, *st. v.* (174, n.1), *to find, to find out.*
- fiskja, *m.* (107), *fisher.*
- fiskôn, *v. v.* (190), *to fish.*
- fisks, *m.* (91), *fish.*
- fitan, *st. v.* (? 176, n.1), *to travail* (in birth), *bear.*
- flôdus (105), *flood.*
- flôkan, *red. v.* (179 and n. 4), *to lament.*
- fôdeins, *f.*, *food.*
- fôdjan, *v. v.*, *to seed, bring up.*
- fôn, *g. funins* (118), *pre.*
- fôtu-baurd, *n.*, *foot-board, foot-stool.*
- fôtus, *m.* (105), *foot.*
- fra-gifts, *f.*, *promise, espousal* Lu. II. 5.
- fraihuan, *st. v.* (176, n.4), *to ask.* — Compound *ga-fraihuan, to find out by asking, hear* (cf. *A-S. gefriegean with the same meaning*).
- fraisan, *red. v.* (179), *to tempt.*
- fraistubni, *f.* (98), *temptation.*
- fraiw, *n.* (94, n.1), *seed.*
- fra-lêts, *m.* (or *fralêt, n.* ?) *remission, forgiveness.*
- fra-lusts, *f.* (103), *lost.*
- fram, *prep. w. d.* (217) (1) *with reference to space*; *from, away or distant from*; (2) *referring to time, since*; (3) *tropically, of, on the part of*; *with, of, for.*
- fram-aldrs, *adj.*, *very old.*
- framis, *adv. compar.* (212), *farther, onward.*
- fram-wigis, *adv.* (214), *continually.*
- frapi, *n.* (74, n.3), *undersanding, mind* II. Cor. III. 14.
- frapjan, *st. v.* (177, n.2), *to understand, know, perceive, to be sensible.* — *Comp. fullafrapjan.*
- frauja, *m.* (1, n.4), *lord, master.*
- fraujinôn, *v. v.* (190), *to be master, to rule*; *fraujinonds, m.* (115).
- fra-waurhts, *adj.* *sinful*; *subst., m.*, *sinner.*
- fra-waurhts, *f.*, *sin.*
- fra-weitands, *m.* (115), *s. -weitan.*
- freidjan, *v. v.*, *to spare.*
- frei-hals, *m.* (91, n.4), *freedom.*
- freis, *adj.* (126, n.2), *free.*
- frijapwa, *frapwa, f.* (10, n.4), *love.*
- frijôn (10, n.4; 190) *v. v.*, *to love.*
- frijôndi, *f.* (98), *friend (fem.).*
- frijônðs, *partic., m.* (115) *friend.*
- fri-sahts, *f.*, *image, example.*
- ga-frisahtjan, *v. v.*, *to make an image, engrave* II. Cor. III. 7.
- ga-friþôn, *v. v.*, *to reconcile.*
- frius, *n.*, *cold, frost.*
- frôdei, *f.* (74, n.3; 113), *understanding, prudence, judiciousness.*
- frôps, *adj.* (35; 124, n.2), *prudent, wise.*
- fruma and *frumists, supert.* (139 and a.1) *the first* (146); *frumist, adv.* (212, n.3), *first.*
- fruma-baur, *m.* (101, n.2), *a first-born.*
- fugls, *m.* (91), *fowl, bird.*
- fulgins, *adj.* (66, n.1), *hidden.*
- fulhsni, *n.*, *that which is hidden.*
- fulla-fahjan, *v. v.*, *to satisfy.*
- fulla-frapjan, *st. v.*, *to have a sound understanding, to be sober* II. Cor. V. 13. — *Comp. frapjan.*
- fulla-tôjis, *adj.*, *perfect.*
- fulla-weisjan, *v. v.*, *to convince.*
- fulleips (103, n.2), *fullness.*
- fulljan, *v. v.*, *to fill.* — *Compounds* (a) *gafulljan, to fill out*, (b) *usfulljan, to fill out, fulfill.*
- fullnan, *fulnan* (80), *v. v.* (195), *to become full, be fulfilled.* — *Compounds* (a) *ga-fullnan, to be filled up, to fill up.* (b) *us-fullnan to be fulfilled.*
- fullô, *f.*, *fullness, a filling up.*

fulls, *adj.* (122,n.1), *full*.

fūls, *adj.* (15), *foul*.

Ga-, *inseparable particle prefixed to verbs, substantives, and adjectives.*

ga-baur, *m.* (91,n.4), *a festive meal*.

ga-baurþs, *f.* (103), *birth*.

gabci, *f.* (34), *riches*.

ga-binda, (32), *band, bond*.

Gabriel, *pr. n.* (6).

ga-bruka, *f.* (33,n.1), *a broken bit, fragment*.

ga-bundi, *f.* (32), *bond*.

ga-daila, *m.*, *partaker*.

Gaddarēnus, *pr. n.*, Γαδαρῆνος.

*ga-dōfs, *adj.* (56, n.1; 130, n.2), *fit, fitting*.

ga-fāhs, *m.* (5b), *catch, haul*.

ga-fānrs, *adj.* (130), *well behaved*.

ga-fripōns, *f.*, *reconciliation (cf. ga-fripōn)*.

gaggan, *an. v.* (179, n.3; 207), *to go, walk, come*. — *Compounds:* (a) af-gaggan *to go away*, (b) afar-gaggan, *to go after, to follow (after)*, (c) at-gaggan, *to go to, come*, du atgaggan, inn atgaggan, *th. s.* (d) ga-gaggan, *to come together, assemble*, (e) pairh-gaggan, *to go through*, (f) us-gaggan, *to go out, come out; to go up, go away*.

ga-grēfts, *f.*, *decree, command*.

ga-gudei, *f.* (113,n.2), *piety*.

ga-hāhjō, *adv.* (5b), *connectedly*.

ga-hait, *n.*, *promise*.

ga-hraincins, *f.*, *a cleansing (hraijnjan)*.

-gāhts, *f.* (5b) *a going (only in compounds)*.

ga-hugds, *f.* (51,n.1; 103), *understanding, mind*.

ga-lveilains, *f.*, *a staying for a while, rest* (lveilan, *v. v.*, *to cease*).

Gaiainna, *m.*, γαῖεννα, *Gehenna*.

gailjan, *v. v.*, *to make glad*.

Gaina, *pr. n.* (21,n.1; 65,n.1).

Gainnēsaraip, *pr. n.* (23).

gairda, *f.*, *girdle*.

bi-gairdan, *st. v.* (174, n.1), *to begird*.

gairnjan, *v. v.*, *to yearn for, desire*.

gāiru, *n.* (20,n.2; 106), *sting*.

us-gaisjan, *v. v.*, *to make aghast, to distract*.

ga-juk, *n.*, *a pair (comp. juk)*.

ga-jukō, *f.*, *parable*.

ga-jukō, *n.* (110), *yoke-follow, companion*.

ga-kusts, *f.* (103), *trial, test*.

ga-qiss, *adj.* (124,n.1), *consenting*.

ga-qumps, *f.*, *assembly, meeting*.

ga-laista, *m.*, *a follower, companion*.

ga-laubeins, *f.* (31; 103, n.1), *belief*.

*ga-laufs, *adj.* (56, n.1), *precious, costly*.

ga-leikō, *adv.* (211), *like*.

Galeilaia, *g.* Galeilaia, *d.* Galeilaia, *acc.* Galeilaian, *pr. n. f.*, Γαλιλαία.

ga-ligri, *n.* (95), *consummation of marriage*.

ga-liug, *n.*, *lie*, galiug taujan, *to falsify*.

gamainduþs, *f.* (103), *fellowship, communion*.

ga-mains, *adj.* (130), *common*.

*ga-maiþs, *adj.* (74,n.2), *maimed*.

ga-mēleins, *f.*, *a writing, the scripture (cf. mēljan)*.

ga-naūha, *m.*, *sufficiency (see ga-nah)*.

ga-nists, *f.* (34; 103), *salvation*.

ga-nipjis, *m.*, *kinsman*.

ga-nōhs, *adj.* (122,n.1), *enough*.

ga-raihtei, *f.*, *justice, righteousness*.

ga-raihts, *adj.*, *righteous, just*.

*ga-raiþs, *adj.* (74,n.2), *commanded, fixed, ready*.

gards, *m.* (101), *yard, house, domestic concerns, family*.

*ga-riþs, *adj.* (74,n.2), *honest, honorable*.

ga-rāni, *n.* (95), *counsel (cf. rāna)*.

ga-runs, *f.* (103,n.3), *street*.

ga-sinþja, *m.*, *travelling companion*.

ga-skafts, *f.* (51,n.2; 103), *creation, creature (a shaping) (see gaskapjan)*.

gasts, *m.* (101), *guest*.

ga-taura, *m.*, *a rent (see ga-tairan)*.

ga-taurþs, *f.* (103), *destruction*.

ga-tēmiba, *adv.* (33; 103,n.3; 210).

ga-timrjō, *f.*, *a building (timrjan, v. v., to build (timber))*.

gatwō, *f.* (112), *street, lane*.

ga-paurþs, *adj.* (56,n.3) *temperate*.

ga-plāihts, *f.*, *consolation, comfort. (see ga-plāihan)*.

ga-prafsteins, *f.*, consolation (see ga-prafstjan).
 ga-prask, *n.* (32), threshing-floor.
 gaumjan, *w. v.*, to see, perceive.
 giurjan, *w. v.*, to make sorry, to grieve.
 gaur, *adj.* (24, n.3), sorrowful, sad.
 ga-wairpi, *n.* (95, n.3), peace.
 ga-waurki, *n.* (95), work, business.
 ga-waurstwa, *m.*, a fellow-worker.
 gawi, *n.* (95), district, region, province.
 ga-wiss, *f.*, juncture, joint, connection.
 gazds, *m.*, sling.
 ns-geisnau, *w. v.*, to be amazed.
 Gelimêr, *pr. n.* (6, n.2).
 giba, *f.* (96), gift.
 giban, *st. v.* (56, n.1; 176), to give. — Compounds (a) at-giban, to deliver Mt. V. 25, to give over, to give Mk. IV. 11. (b) fra-giban, to forgive, grant. (c) us-giban, to give away, restore, pay, reward. — gibands, *m.* (115), giver.
 -gifts, *f.* (56, n.4), gift, in fragifts.
 -gildan, *st. v.* (174, n.1), to pay (yield) (only in compounds).
 gilstr, *n.* (75, n.1), tribute.
 gilstra-mêleins, *f.*, assessment.
 gilpa, *f.*, sickle.
 du-ginnan, *st. v.* (174, n.1), to begin.
 Gisaleicus, *pr. n.* (21, n.1).
 gistra-dagis*), *adv.* (214), tomorrow.
 bi-gitan, *st. v.* (176, n.1), to find, meet, get.
 giutan, *st. v.* (173, n.1), to pour (cf. *E. gush*).
 glaggwô, *adv.* (211), carefully, accurately.
 glaggwûba, *adv.* (210), accurately.
 *glaggwus, *adj.* (68; 131, n.2).
 glitmunjan, *w. v.* (187), to glitter.
 gôps, *g. gôdis, adj.* (124, n.2; 135), good, able.
 gôljan, *w. v.*, to salute, greet, welcome.
 graba, *f.* (35), ditch (cf. grave).
 graban, *st. v.* (56, n.1; 177, n.1), to grave, dig. — Compounds (a) uf-graban, to dig up. (b) us-graban, to dig out.
 gras, *g. grasis, n.* (94), grass, herb.

grêdags, *adj.*, greedy, hungry.
 greipan, *st. v.* (172) to gripe, seize. — Compounds (a) fair-greipan, to take hold of, seize. (b) undgreipan, *th. s.*
 grêtan, *red. v.* (181), to weep.
 grêts, *m.* (101, n.1), weeping.
 *grips, *f.* (74, n.2), step, degree.
 grôba, *f.* (35), hole, cave.
 guda-faurhts, *adj.*, God-fearing, devout Lu. II. 25.
 gudja, *m.*, priest.
 gulþ, *n.* (94), gold.
 guma, *m.* (107), man.
 guma-kunds, *adj.*, male.
 Gumundus, *pr. n.* (65, n.1).
 us-gutnan, *w. v.*, to be poured, gushed out, to flow out.
 guþ, *m.* (1 n.4; 94), God.

Haban, *w. v.* (192), to have, hold, habaþ wisan at, to be kept (be waiting, ready Mk. III. 9). affumist haban, to lie at the point of death (lit. to have the last); with *adv.*, to be, as ubilaba haban, to be ill, sick; mais wairs haban, to be worse. — Compounds (a) dishaban, to seize, constrain. (b) ga-haban, to have, hold fast, catch.
 hafjan, *st. v.* (177, n.2), to heave. — Compounds (a) and-hafjan, to answer, (b) us-hafjan, to heave or lac up, lift.
 ufar-hafnan, *w. v.* (35), to exalt one's self.
 hâhan, *red. v.* (5b.; 179), to hang.
 Haibrâius, *pr. n.* (23; 61).
 hâih, *adj.* (20, n.2), one-eyed.
 hailjan, *w. v.* (188), to heal. — Compound ga-hailjan, *th. s.*
 ga-hailnan, *w. v.* (194), to be healed.
 hails, *adj.* (124), whole, hale, sound.
 haims, *f.* (103, n.4), village, country town.
 hâiraisis (23), heresy.
 hairda, *f.*, herd, flock.
 hairdeis, *m.* (90), herd, shepherd.
 hairtô, *n.* (109), heart.
 hairus, *m.* (105), sword.
 haitan, *red. v.* (170; 179), to name, passive, to be called, call, invite, bid, command. — Compounds

*) Probably an error owing to the translator, Ulfilas; the Gothic word for *morrow*, is *afardags*.

(a) ana-haitan, *to call on, upon*
 b) and-haitan *v. dat. to confess publicly, praise.* c) at-haitan, *to call to (unto) one*
 haiṓi, *f.* (98), *heath, field.*
 haiṓiwisks, *adj.* (124), *wild.*
 halba, *f.*, *the half, part; in pizai halbai, in this respect.*
 halbs, *adj.* (122, n.1), *half.*
 haldan, *red. v.* (179), *to feed. keep (hold).*
 haldis *adv.* (212), *more.*
 halja, *f.* (97, n.1), *hell.*
 hals, *m.* (91, n.4), *neck.*
 hamfs, *adj.* (53), *maimed.*
 hamōn, *v. v. only in compounds*
 (a) af-hamōn, *to strip of clothes, divest.* (b) ana-hamōn, *to put on clothes.* (c) ufar-hamōn *v. d.*, *to put on clothes over, to be clothed upon* II. Cor. V. 2.
 hana, *m.* (108), *cock.*
 handugei, *f.*, *wisdom (handiness).*
 handugs, *adj.* (124), *wise.*
 handus, *f.* (105), *hand.*
 hansa, *f.* (97), *company, band of men.*
 hardnba, *adv.* (210 and n.1) *hard.*
 hardu-hairtei, *f.* (113), *hard-heartedness.*
 hardus, *adj.* (131), *hard.*
 harjis, *m.* (90), *army, multitude.*
 hatis, *n.* (94 and n.5), *hated.*
 hatizōn, *v. v.* (78), *to hate.*
 hatjan (*and hatan* 193 n.1), *v. v.*, *to hate.*
 haubip *n.* (93), *head.*
 hauhei, *f.* (113, n.1), *height.*
 hauheins, *f.* (103, n.1), *a raising on high, glory.*
 hauhis, *adv.* (212), *higher.*
 hauhisti, *n.* *that which is highest.*
 hauhjan, *v. v.* (188), *to raise on high, glorify.*
 hānhs, *adj.* *high.*
 hānns, *adj.* (130, n.2), *low, base.*
 haurds, *f.*, *door.*
 haurn, *n.* (94), *horn.*
 haurnja, *m.* (108), *horn b'ower.*
 haurnjan, *v. v.* (187), *to blow a horn.*
 hausjan, *v. v.* (187), *rarely hausjōn, v. v.* (187, n.3), *to hear, listen.*
 — *Compounds* (a) and-hausjan *to hear, grant.* (b) ga-hausjan, *to hear.* (c) uf-hausjan *v. d.*, *to obey.*
 ufhausjands, *obedient, subject.*
 hawi, *n.*, *hay, grass*

hazeius, *f. praise.*
 hazjan, *v. v.* (187), *to praise.*
 hēr, *adv.* (8; 213, n.1) *here, hither.*
 Hērōdēs, *pr. n.* (61).
 Hērōdianus, *m.* Ἡρωδιανός, *a Herodian.*
 hēpjō, *f.*, *chamber.*
 hidrē, *adv.* (213, n.1), *hither.*
 Hilderiens, *pr. n.* (61a.1).
 Hildibald, *pr. n.* (54n.2; 61n.1).
 hilpan, *st. v.* (174, n.1), *to help.*
 himina-kunds, *adj.*, *heavenly.*
 himins, *m.* (91), *heaven.*
 himma, hina, hita (155), *forms of a defective pron., this.* — himma daga, *to-day*, und hina dag, *until to-day.*
 hindana, *adv. v. gen.*, *behind, beyond.*
 hindumists, *sup.* (149, n.1) *hindmost, uttermost.*
 -hinpan, *st. v.* (174, n.1) *to catch (only in compounds).*
 hinder, *prep. v. d. and acc.* (217), *behind, on that side of, beyond.*
 hiri, *interjectional imperative* (20 n.1; 219), *come here!*
 hiufan *st. v.* (173, n.1) *to lament.*
 hiuhma, *m.* (62, n.4), *crowd, multitude.*
 hlahjan, *st. v.* (177 n.2), *to laugh.*
 — *Compound* bi-hlahjan, *to laugh at.*
 hlais, *g.* hlaibis, *m.* (56, n.1; 90), *bread. (cf. E. loaf).*
 hlaiw, *n.* (42), *grave.*
 af-hlaṓan, *st. v.* (177, n.1), *to load.*
 us-hlaupan, *red. v.* (179, n.1), *to leap up.*
 hleiduma, *superl.* (139), *left.* — *subst f.*, *the left hand.*
 hleiṓra, *f.*, *hut, tent.*
 hlifan, *st. v.* (176, n.1), *to steal.*
 hlinma, *m.* (108), *hearing.*
 hlūtrei, *f.*, and hlātripa, *f.*, *purity, sincerity.*
 hlūtrs, *adj.* (15), *pure.*
 hnaiwjan, *v. v.* (187), *to abase, cast down.*
 hnaiws, *adj.*, *low, humble.*
 hnasqus, *adj.* (131, n.1), *soft.*
 dis-hniupan, *st. v.* (173, n.1), *to tear to pieces.*
 hneiwan, *st. v.* (172, n.1), *to bend downwards, bow, decline.* — *Compound* ana-hneiwan, *th. s.*
 hōrinōn, *v. v.*, *to commit adultery.*
 — *Compound* ga-hōrinōn, *th. s.*

hōrs, *m.*, *whoremonger*.
 hraincins, *f.*, *purification*.
 hrainjan, *v. v.* (157), *to cleanse*.
 — Compound ga-hrainjan, *th. s.*
 hrains, *adj.* (130), *pure, clean*.
 braiwa-dûbô, *f.*, *turtle-dove*.
 hrôpjan, *v. v.* (15), *to call, cry out*.
 Compound uf-hrôpjan, *th. s.*
 hrôt, *n.*, *roof*.
 hrôpeigs, *adj.*, *victorious*.
 hrûkjan, *v. v.* (15), *to crow*.
 huggrjan, *v. v.* (66, n. 1), *to hunger*.
 hugjan, *v. v.*, *to think, mean*.
 hûhrus, *m.* (15; 66, n. 1; 105), *hunger*.
 hulistr, *n.*, *veil, covering*.
 huljan, *v. v.* (187), *to cover, veil*.
 — Compounds (a) and-huljan, *to uncover, reveal*. (b) ga-huljan *to cover, veil*.
 -hun, *enclitic* (163), *any*.
 hund, *n.* (144), *a hundred*.
 huns, *n.*, *sacrifice* (cf. *L. house*).
 hunsla-staps, *m.* (i), *place of offering, altar*.
 hups, *m.* (i), *hip*.
 -hûs, *n.* (15), *house* (in *gnd-hûs*).
 huzd, *n.*, *a treasure*.
 huzdjan, *v. v.*, *to heap up treasure*.
 hvairban, *st. v.* (174, n. 1), *to walk, wander*.
 hvairnei, *f.* (113), *skull*.
 hvaites, *m.* (92), *wheat*.
 hvaiwa, *adv. and conj.* (218), *how, as*.
 hvan, *adv.* (214, n. 1), *when? at any time, perhaps* (ibai hvan, *lest*); *before adv. and adj.*, *how*; hvan filu, *how much*.
 af-hvapjan, *v. v.*, *to choke*.
 af-hvapnan, *v. v. intr.*, *to be choked*.
 hvar, *adv.* (213, n. 1), *where*.
 hvarbôn, *v. v.* (190), *to go about, walk* (cf. hvairban).
 hvarjis, *pron.* (160), *which?*
 hvarjiz-uh, *pron.* (147, n. 1; 165), *every, each*.
 has, *pron.* (159) *interrog.*, *who? indefin.* (162, n. 2), *any one, somebody*. — *neut.* hva *what? why?*; *instrumental case* hvê, *wherewith? in what? how much* Mt. V. 47? *to what?*
 has-hun, *pron.* (163), *any one, some one*.

hvassei, *f.*, *severity*.
 hvap, *adv.* (213, n. 1), *whither*.
 hvapar, *pron.* (124, n. 1.4; 160), *which of two?*
 hvapar-uh, *pron.* (166), *each of two*.
 hvaprô, *adv.* (213, n. 1), *whence*.
 hvaz-nh, *pron.* (147 n. 1; 154), *each, every*.
 hveila, *f.* (97), *while, time, hour*.
 — hveilôhun (97, n. 2; 163, n. 1).
 hveila-hvairbs, *adj.*, *lasting only for a while, transitory, inconstant*.
 hveits, *adj.*, *white*.
 hvêlaups, *adj.* (161), *what, how great*.
 hvileiks, *adj.* (161), *what sort of a, what kind of a*.
 hvôftuli, *f.* (51 a.2; 98), *boasting, glory*.
 hvôpan, *red. v.* (179), *to boast*.
 hvôtjan and compound ga-hvôtjan, *v. v.*, *to threaten* (hvôta, *f.*, *threat*).
 Iairusalêm, *f.* Ἱερουσαλὴμ, and Iairusaúlyma, *f.* Ἱεροσόλυμα *Jerusalem*.
 Iairusaúlymeis, *plur.*, *Jerusalem; also the inhabitants of Jerusalem*.
 Iakôb, *pr. n.* (54).
 Iakôbus, *pr. n.*, *g.* Iakôbaus and Iakôbis Ἰακώβος.
 Iared, *pr. n.* (6).
 Iaurdanês, *pr. n.* Ἰορδάνης and Iaurdanus Ἰορδανος *pr. n.*, *the river Jordan*.
 ibai, iba (1) *interr. particle* (216): *if, perhaps, perchance*. (2) *conj.* (218), *that not, lest*.
 ibnassus, *m.*, (105), *evenness, equality*.
 ibns, *adj.*, *even, flat*.
 iddja, (73 n.; 207), *see gaggan*.
 idreiga, *f.*, *repentance, penance*.
 idreigôn, *v. v.* (190), *to repent, do penance*.
 Idumaia, *pr. n. f.*, Ἰδουμαία.
 Iêsus, *g.* Iêsius, *d.* Iêsua, *a.* Iêsu, *pr. n.* (1, n. 4) Ἰησοῦς.
 iftuma, *sup.* (139), *the following, next*.
 ik, *pron.* (150), *I*.
 im, *an. v.* (204), *see wisan*.
 in, *prep.* (217), (1) *v. gen.*, *on account of, through, by* in pis, in-uh piz, *on this account, therefore; in piz-ei, for the reason*

that, because; therefore. — (2) *w.*
dat. and acc., in, at, on, to, to-
wards, etc., im panma, *in that;*
in panmei, *for that because, since.*
in-kilpô, f., adj. (132, n. 2), *preg-*
nant (cf. kilpei).
inn, adv. (213, n. 2), *in.* *With verbs*
its force is often weakened, for
example, inn gaggan Mk. I. 9, to
go forward.
inna, adv. (213, n. 2), *within.*
innana and innapró, adv. (213, n. 2),
within.
innuma, superl. (139), *the inner,*
innermost.
inuh, prp. w. acc. (217), *without.*
in-winds, adj., unjust.
îôdas, pr. n. s (11, n. 2).
îôhannês, pr. n. (61, n. 1) Ἰωάννης.
îôsêf, pr. n. Ἰωσήφ.
is, pron. (152), *he.*
Iskariôtês, pr. n. Ἰσκαριώτης.
Israêl, pr. n. Ἰσραήλ.
Israêleitês, pr. n. (120, n. 2).
itan, st. v. (176, n. 3), *to eat.* — *Com-*
pound fra-itan, to eat up, devour.
ip, conj. (218) (*always preceding*
the first word of the sentence)
(1) but, now, thus, (2) if.
Iudaia, pr. n. Ἰουδαία.
Iudaia-land, n., the country of
Judaea.
Iudas, Judas, acc. Iudan, pr. n.,
Ἰούδας.
iup, adv. (213, n. 2) *up, upwards.*
iupa, adv. (213, n. 2), *above.*
iupana, and iupapró, advs.
(213, n. 2) from above.
iz-ei (izê) pron. (157, n. 3), *he who,*
he that.
izwar, pron. (124, n. 1. 4; 151), *your.*

Ja, jai, adv. (216), *yes.*
jabai, conj. (218), *if, jabai —*
aippan, either — or.
Jacirus, pr. n. Ἰάειρος.
jah, conj. (217), *and, also. jah —*
jah, both — and. — *For assim-*
ilation of h, see 62, n. 3.
jainar, adv. (213, n. 1), *there.*
jaînd, jaîndrê, advs. (213, n. 1),
there, thither (cf. *E. yonder*).
jains, pron. (156), (*that* (cf. *E. you*)).
jainprô, adv. (213, n. 1), *from that*
place, thence.
jappê, conj. (218), *and if, jappê —*
jappê, be it that — or that. either —
or; it matters not, whether — or.

jau, adv. (216), *whether. if.*
jêr, n. (94), *year.*
jôta, m. ἰώτα.
jn, adv. (214, n. 1), *already, now.*
juggs, (424), adj., young, fresh.
new. — compar. jûhiza (15; 66,
 n. 1; 135, n. 1).
juk, n. (94), *yoke.*
ju-pan, adv., already. ju-pan ni no
more Mk. I. 45.

Kafarnanm, pr. n., Καπερναούμ.
kaisar, m. (91, n. 4; 119), *zaïsaρ.*
Kajafa, pr. n. (52).
kalbô, f., calf.
kalds, adj., cold.
kalkinassus, m., fornication,
adultery.
Kanauetês, m., Καναίτης.
kannjan, v. v., to make known,
announce. — Compounds (a) ga-
kannjan, th. s. (b) us-kannjan,
to make known, commend (cf.
 kunnan).
kara, f., care. mik ist kara, I care,
care for (and without *ist*) *karist*
 (204, n. 3).
karkara, f. (119), *prison* (*L. carcer*).
kas, g. kasis, n., vessel, pitcher.
kaupatjan, v. v. (187, n. 1) *to box*
one's ears.
Kaûrazein, pr. n. (57).
kaûrei, f., gravity, weight, plenty.
Kaûrinpains, Kaûrinpins, m., Κο-
ρίνθιος.
Kaûrinpô, pr. n., f., Κόρινθος.
kaûrjan, v. v., to press, trouble,
burden. — Compound ana-kaûr-
jan, th. s.
kaûrn, n., corn, grain.
kaûrnô, n. (110), *corn, grain of corn.*
kaûrus, adj. (131, n. 1), *heavy.*
Kêfas, pr. n. (6).
keinan, st. v. (172, n. 2; 195, n. 2),
to germinate, spring up.
kilpei, f. (113), *womb.*
kindins, m., governor.
kinnus, f. (105), *cheek.*
kintus, m., farthing.
kinsan, st. v. (173, n. 1), *to choose,*
test, prove.
kniu, n. (93), *kneec.*
knôps, (74, n. 2), race.
knussjan, v. v., to kneel down.
Krêks, m. (8; 119), *a Greek.*
Krêta, pr. n. (6).
kriustan, st. v. (173, n. 1) *to gnash*
with the teeth.

ga-krôtôn, *v. p.* (12, n. 1) *to break to fragments, crush, bruise.*
 krusts, *m.* (101, n. 1), *gnashing of teeth.*
 ana-kumbjan, *v. v.* (54, n. 1), *to lie down, recline (at table), sit down (Lat. accumbere).*
 kumei, *zoïu* (Hebrew), *arise!*
 kuni, *n.* (93), *kin, race, tribe.*
 kunnan, *pret.-pr. v.* (199), *to know.*
 — *Compounds* (199, n. 1) (a) *frakunnan, to despise.* (b) *ga-kunnan, to subject one's self.*
 kunnan, *m. v.* (199, n. 1) *(only in compounds), (a) ana-kunnan, to read. (b) at-kunnan, to award, give. (c) ga-kunnan, to become acquainted with, gain knowledge of, know, consider. (d) uf-kunnan (pret. -kunpa 199, n. 1), to know, recognize, learn.*
 kunpi, *n.*, *intelligence, knowledge.*
 kunps, *part. pret., known. Subst. m., acquaintance.*
 kustus, *m.*, *proof, test (from kiusan).*
 Kyreinaüs, *pr. n.*, *Κυρήνιος.*
 Qairnus (105), *mill (in asilu-qairnus).*
 qairrus, *adj.* (131), *gentle.*
 Qartus, *pr. n.* (59).
 qêns (qeins 7, n. 2), *f.* (103), *wife (comp. E. queen).*
 qiman, *st. v.* (175, n. 1), *to come, arrive.* — *Compounds* (a) *ana-qiman, v. acc., to approach. (b) fra-qiman, v. dat., to expend, spend. (c) ga-qiman, to come together. gaq. sik, to assemble. (d) us-qiman, v. dat., to kill.*
 qinô, *f.* (112), *woman.*
 -qiss, (76, n. 1), *speech (only in compounds).*
 qistjan, *v. v.*, *to spoil, destroy.* — *Compounds* (a) *fra-qist-jan, th. s. (b) us-qistjan v. dat. or acc. to ruin, kill.*
 fra-qistnan, *v. v.*, *to be ruined, to perish.*
 qipan, *st. v.* (176, n. 1), *to say, speak, mean, name.* — *Compound us-qipan, to speak out, blaze abroad.*
 qipus, *m.*, *womb.*
 ga-qiujan, *v. v.* (42; 187), *to quicken.*
 ga-qiuuan (42, n. 3), *to be quickened, become alive.*

qius (124, n. 3), *dire.*
 qums, *m.* (101, n. 1), *arrival.*
 Laggei, *f.* (113), *length.*
 laggs, *adj.*, *long (only used with reference to time).*
 lagjan, *v. v.* (187), *to lay (down), give.* — *Compound ga-lagjan, to lay (down) (cf. ligan).*
 laian *red. v.* (22; 182), *to revile.*
 laigaiôn, *λεγεών, legion.*
 laikan, *red. v.* (179), *to leap.*
 laiktjô, *f.* (57), *lesson (Lat. lectio).*
 lais, *pret.-pr. v.* (30; 179), *I know.*
 laisareis, *m.* (92), *teacher, master.*
 laiseins, *f.* (103, n. 1), *a teaching, doctrine.*
 laisjan, *v. v.* (30; 197), *to teach.*
 laistjan, *v. v.*, *to follow, follow after.*
 Laiwweis, *pr. n.* *Λεῦτες.*
 lamb, *n.*, *lamb.*
 land, *n.*, *land, region, country.*
 bata bisunjanê, *environs.* — *gen.*
 landis, *adv.* (215), *overland.*
 lasiws, *adj.* (42, n. 1), *weak.*
 lapôn, *v. v.*, *to invite, call.*
 lapôns, (103, n. 1), *invitation, consolation, redemption.*
 laubjan, *v. v.* (31), *only in compounds, (a) ga-laubjan, to believe. (b) us-laubjan, to permit, suffer.*
 laufs, *m.* (56, n. 1; 91) *foliage, leaves.*
 laugnjan, *v. v.* (31), *to deny.*
 lauhmuni, *f.* (14, n. 3), *lightning.*
 Laidja, *pr. n.* (26, n. 1).
 laun, *n.*, *pay, wages, reward.*
 laus, *adj.* (78, n. 2) *without (cf. E. -less).*
 laus-handus, *adj.* (131, n. 1), *empty-handed.*
 lausjan, *v. v.*, *to loosen, redeem.* — *Compound ga-lausjan, th. s.*
 bi-leiban, *st. v.* (56, n. 1; 177, n. 1), *to remain.*
 leihts, *adj.*, *light; — subst. m., leihts (?) levity.*
 leilvan, *st. v.* (172), *to lend. leilvan sis, to borrow.*
 leik, *n.*, *body, flesh.*
 leikan, *v. v.*, *to please.* — *Compound ga-leikan, to please. waila galeika, I am well pleased.*
 leikeins, *adj.*, *bodily, of flesh, fleshy.*
 ga-leikôn, *v. v.*, *to liken, to be like.* — *Compound in-ga-leikon, to change into the image or like-*

ness of II. Cor. III. 18. (galeiks, *adj.*, like).

leitils, *adj.* (138), little.

leiþan, *st. v.* (172, n. 1), to go; only in compounds (a) af-leiþan, to go away. (b) bi-leiþan, to leave, leave behind. (c) ga-leiþan, to go, come. (d) us-leiþan, to go away, go out, pass away.

leiþus, *m.*, fruit-wine.

lêkeis, *m.*, physician (*cf.* E. leech).

lêtan (leitān 7, n. 2) *red. v.* (181), to let, permit, leave, leave behind — Compounds (a) af-lêtan, to let off, send away; to leave, depart; to forgive; to let one have. (b) fra-lêtan, to let go, dismiss; to remit, forgive; to let go, allow; to let down.

and-lêtnan, *w. v.*, to be released, dismissed.

lêw, *n.* (94, n. 1), opportunity, occasion.

lêwjan, *w. v.*, to betray. — Compound ga-lêwjan, *th. s.*

libains, *f.* (103, n. 1), life.

liban, *w. v.* (193), to live.

af-lifnan, *w. v.*, to be left remaining.

ligan, *st. v.* (176 n. 1), to lie.

ligrs, *m.* (a), couch, bed.

af-linnan, *st. v.* (174, n. 1), to depart.

lisan, *st. v.* (176, n. 1), to gather, collect (*cf.* E. to lease = to glean). — Compound galisan, to gather together. gal sik, to assemble.

lists, *f.* (30; 103), vile.

lipus, *m.* (105), limb.

liufs, *gen.* liubis, *adj.* (31; 56, n. 1; 124, n. 2), dear, beloved.

liudan, *st. v.* (173, n. 1), to grow.

liugan, *st. v.* (31; 173, n. 1) to lie.

liugan, *w. v.* (192, n. 1; 193), to marry.

liugn, *n.* (31), lie.

liugnja, *a liar*.

liuhadei, *f.*, and liuhadeins, *f.* (113, n. 2), light, illumination.

liuhadeins, *adj.*, lightening, bright.

liuhap, *g.* liuhadis *n.* (94), light.

liuhtjan, *w. v.*, to lighten, shine.

fra-liusan, *st. v.* (173, n. 1), to lose.

liuta, *m.*, hypocrite.

lôfa, *m.*, the palm of the hand.

lubains, *f.* (31), hope.

lubja-leisei, *f.* (30), witchcraft.

lubô, *f.* (31), love (*in* brôpra-lubô).

ludja, *f.*, face.

luftus, *m.* (105), air.

lûkan, *st. v.* (13; 173, n. 2), to lock; only in compounds (a) ga-lûkau, to shut, shut up. (b) us-lûkan, to unlock, open.

lukarn, *n.*, light.

lukarna-stapa, *m.*, candlestick.

fra-lusnan, *w. v.* (194), to be lost, perish.

lustôn, *w. v.*, to desire.

lustus, *m.* (105), lust, desire.

Magan, *pret.-pr. v.* (201), to be able; can.

magapci, *f.* (113), virginity.

magaps, *f.* (103), maid, virgin.

magula, *m.* (108), little boy, boy.

magus, *m.* (105), boy.

mahteigs, *adj.* (124), mighty.

mahts, *f.* (66, n. 1), might, strength.

maidjan, *w. v.*, to deform, corrupt, falsify.

maistus, *m.*, dung.

mais, *adv.* (belonging to maiza (212)), more, rather. Iwan mais, Iwaiwa mais, how much more; mais, *w. d.*, more than.

maitan, *red. v.* (179), to cut. — Compounds (a) af-maitan, to cut off. (b) bi-maitan, to circumcise.

maipms, *m.* (91, n. 1), a present.

maiza, *compar.*, greater; *superl.* maists, the greatest (138). *Adv.* maist (212, n. 3).

Makaidonja, Makidonja, *pr. n.* (11, n. 1), Μακεδονία.

malan, *st. v.* (177, n. 1), to grind.

malô, *f.*, moth.

mammôna, *m.*; μαμωνᾶς, riches.

managdups, *f.* (103), abundance.

managei, *f.* (111), multitude.

managnan, *w. v.*, to increase; abound.

manags, *adj.* (124), much, many.

mana-maúrþrja, *m.* (108), murderer.

mana-sêps, *g.* -sêdis, *f.* (103), mankind, world (-sêps, sced, belonging to saian).

manna, *m.* (117), man. ni manna, nobody.

manna-hun, *pron.* (163), with ni, no one.

manwjan, *w. v.*, to prepare. — Compound ga-manwjan, *th. s.*

manwus, *adj.* (131), ready. — *Adv.* manwuba (210).

marei, *f.* (113), *sea*.
 Maria, Marja, *pr. n.*, Μαρία.
 marikreitus, *n.* (119), *pearl*.
 marka, *f.*, *boundary* (*cf. E. mark*).
 Markus, *pr. n.*, Μαρκος.
 martyr, (39), *martyr*.
 marzjan, *w. v.*, *to offend*. — *Compound* ga-marzjan, *th. s.*
 matjan, *w. v.*, *to eat*.
 mats, *m.* (101), *food* (*cf. E. meat*).
 Matpains, *pr. n.* Ματθαίος.
 mapl, *n.* (94, n.2), *market*.
 mandjan, *w. v.*, *to remind*. — *Compound* ga-mandjan, *th. s.*
 maürgins, *m.* (91, n.1; 214), *morning*.
 maurnan, *w. v.*, *to mourn, to be anxious*.
 maurpr, *n.* (94), *murder*.
 maurprjan, *w. v.*, *to murder, kill*.
 mawi, *f.* (42; 94), *girl*.
 mawilô, *f.*, *damsel* Mk. V. 41.
 mēgs, *m.* (91, n.1), *son-in-law*.
 meins, *poss. pron.* (151), *my, mine*.
 mêl, *n.*, *time, hour*.
 mēla, *a measure, bushel*.
 mēljan, *w. v.* (157), *to write, write down*. — *Compounds* (a) ga-mēljan, *th. s.* (b) ana-mēljan, *to enroll*.
 mēna, *m.* (105), *moon*.
 mēnôps, *m.* (117), *month*.
 mēripa, *f.*, *rumor, fame*.
 mērjan, *w. v.*, *to announce, preach*. *Partic.* mērjands, *m.* (115). — *Compounds* (a) waila-mērjan, *to bring glad tidings*. (b) waja-mērjan (21, n.2), *to blaspheme*.
 mēs, *n.* (8), *table*.
 midjis, *adj.* (122, n.1; 125), *middle*.
 midjun-gards, *m.* (i), *world, earth* (*literally middle-world*).
 *miduma (or midums?), *f.*, *midst*.
 midumônds, *part. m.* (115), *mediator*.
 mikildups, *f.* (113), *greatness*.
 mikilei, *f.* (113), *greatness*.
 mikiljan, *w. v.* (185), *to praise, glorify*.
 mikilnan, *w. v.* (194), *to be magnified*.
 mikils, *adj.* (138), *great, strong* (*cf. E. much, mickle*).
 mildipa, *f.* (97), *mildness*.
 milhma, *m.* (105), *cloud*.
 milip, *n.*, *honey*.
 miluks, *f.* (116), *milk*.
 *mims, mimz, *n.* (78, n.1), *flesh, meat*.
 minniza *compar.*; minists, *superl.* (*cf. leitils* (138)).
 mins, *adv.* (78, n.1; 212, n.1), *less*.

*missa-dêps (missadêds), *f.*, *misdeed, sin* (*comp. dêps*).
 missa-leiks, *adj.*, *various*.
 missô, *adv.* (211, n.1), *one another, reciprocally; always with pers. pron., izwis, uns missô (you, us) one another*.
 mitan, *st. v.* (176), *to mete, measure*. — *Compound* us-mitan, *to dwell permanently, behave*.
 mitaps, *f.* (103, n.1), *measure*.
 mitôn, *w. v.* (190), *to think, consider, think over*.
 mitôns, *f.* (103, n.1), *consideration, thought*.
 miþ (mid 74, n.1) (1) *prp. w. d.* (217), *with, together with*. (2) *adv., th. s.* (*used in connection with verbs*).
 miþ-þan-ei, *conj.* (218), *when, while*.
 miþ-wissei, *f.* (30), *conscience*.
 mizdô, *f.*, *reward*.
 môdags, *adj.* (124), *angry, moody*.
 *af-môjan, *w. v.* (26; 187), *to weary*.
 Môses, *g.* Môsezis, *pr. n.*, Μωσῆς.
 môta, *custom*.
 ga-môtan, *pret.-pr. v.* (202), *to find room*.
 môtareis, *m.*, *toll-gatherer, publican*.
 ga-môtjan, *w. v.*, *to meet*.
 môps, *g.* môdis, *m.* (74, n.2; 91, n.2), *courage, anger*.
 mûka-môdel, *f.* (15), *meekness*.
 faur-mûljan, *w. v.* (15), *to bind up one's mouth, muzzle*.
 munan, *pret.-pr. v.* (200), *to think*. — *Compound* ga-munan, *to remember, be mindful* (200, n.1).
 munan, *w. v.* (200, n.1), *to remember, intend*.
 muns, *m.* (101), *thought, purpose, device* II. Cor. II. 11.
 Naen, *pr. n.* (6).
 ga-nah, bi-nah (201), *see* nauhan.
 nahta-mats, *m.* (i), *supper*.
 nahts, *f.* (116), *night*.
 naiteins, *f.* (103, n.1), *blasphemy* (*ga-naitjan, w. v., to abuse*).
 naqaps, *g.* naqadis, *adj.*, *naked, bare*.
 namnjan, *w. v.* (187), *to name*.
 namô, *n.* (110, n.1), *name*.
 naseins, *f.* (103, n.1), *rescue, salvation*.
 nasjan, *w. v.* (185), *to save*, nasjands, *m.* (115), *the Savior*. —

ga-nasjan, *to make sound, to heal, save.*
 nati, *n.* (95), *net.*
 Napan, *pr. n.* (70).
 Naûhaimbair, (54n.1), *November.*
 naudi-bandi, *f., fetter.*
 Naûêl *pr. n.* (26,n.1).
 n-ûh, *adv., yet; ni naûh, not yet.*
 ga-naûhan, *pret.-pr. v.* (201), *to suffice, to be enough.*
 naûh-panuh, *adv., still, yet.*
 naus, *m.* (101.n.3), *a dead man.*
 nauþjan, *w. v., to force, compel.*
 — *Compound ana-nauþjan, th. s.*
 nauþs, *f.* (103), *need.*
 Nazaraip, *pr. n., Nažapét.*
 Nazôrênus, *pr. n., Nažophrós,*
coative Nazôrênai Mk. I, 24.
 nè, *adv.* (216), *no, nay.*
 nèhw, *adv.* (64), *near.*
 nèha, *adv., prep.* (217), *near.*
 nèhis, *compar. adv.* (212), *nearer.*
 nèhjan and compound at-nèhjan,
w. v. (with or without sik), to
draw near, approach.
 nèhundja, *m., neighbor.*
 nei, *interrog. particle, not?*
 ni *neg. particle* (216), *not, nor.*
 niba and nibai (10,n.2), *conj.*
 (218), *except, if not, unless.*
 nibai hvan, *lest at any time Mk.*
IV. 12.
 nidwa, *f., rust.*
 nih (20,n.1 and 62,n.3) *conj.* (218),
and not, nor; not; nih — nih,
nih — ni, ni — nih, neither — nor.
 Nikaûdêmus, *pr. n.* (23a.1).
 niman, *st. v.* (170; 175), *to take,*
accept, receive. Compounds (a)
at-niman, to take off, to take
away (from). (b) and-niman, to
accept, receive. (c) ga-niman, to
take with one, to conceive Lu. II.
21, to receive. (d) us-niman, to
take out, take away.
 ga-nisan, *st. v.* (176,n.1), *to be*
rescued, saved; to become whole,
recover.
 niþan, *st. v.* (176,n.1), *to help.*
 niþjis, *m.* (92), *cousin.*
 niþjô, *f.* (112), *cousin.*
 ni-u, *interrog. particle* (216), *not?*
is it not so?
 ana-niuþjan, *w. v.* (187), *to renew.*
 niujis, *adj.* (126), *new, young.*
 niu-klahei, *f., pusillanimity*
 (niuklahs, *adj., childish, under*
age).

niun, *num.* (141) *nine.*
 niunda, *ord. numb.* (146), *the*
ninth.
 niuntêhund, *num.* (143) *ninety.*
 niutan, *st. v.* (173,n.1), *to enjoy.*
 ga-nôhjan, *w. v., satisfy, content.*
 nôta, *m., hinder part of a ship,*
stern.
 uu, *adv. and conj.* (214,n.1; 218),
now, at present, therefore, hence-
forth. — Subst. fram himma nu,
from henceforth.
 nuh, *adv.* (216; 218), *then, thus.*
 -numja, *m.* (33), *taker (in arbi-*
numja).
 nunu, *conj.* (218), *therefore.*
 nuta, *m., catcher. fisher.*
 Ô, *interjection* (219), *o! oh! ah!*
 ôgan, *pret.-pr. v.* (33; 202), *to fear,*
be afraid of; also ôgan sis.
 ôgjan, *w. v.* (35), *to frighten.*
 ôsauna, *foreign w.* (61).
 Paida, *f.* (51), *coat.*
 paintêkustê (13,n.1), *Pentecost.*
 Païtrus, *pr. n. Πέτρος.*
 paraskaiwê (39), *day of prepa-*
ration.
 paska, *πέσχα, the feast of the*
passover.
 Paûntius, *pr. n.* (24,n.5).
 paûrpura paûrpaûra (21,n.2.5),
purple.
 Pawlus, *pr. n. Παῦλος.*
 peika-bagms, *m.* (51), *palm-tree.*
 Peilâtus, *pr. n.* (5a).
 Phaeba, *pr. n.* (52).
 pistikeins, *adj.* (51), *genuine.*
 plapja, *f.* (97,n.1), *street (Lat.*
platea).
 plats, *m.* (a or i?), *pateh.*
 plinsjan, *w. v.* (51), *to dance.*
 ana-praggan, *red. v.* (51), *to harass.*
 praitôriaûn (120,n.2), *Pretorium.*
 praufêteis, *f., προφήτις.*
 praufêtus or praufêtês, *m., προ-*
φήτης.
 puggs, *m.?* (51), *purse.*
 pund, *n.* (51), *pound.*
 Q, *see the letter following K.*
 Radagaisus, *pr. n.* (20,n.1).
 raginôn, *w. v., to be counselor,*
governor (ragin, n., advice; ra-
gineis, m., counselor).
 rahnjan, *w. v., to reckon, compute,*
impute.

raih̄tis, *adv.* (218), *then, perhaps, indeed.*
 raihts, *adj.*, *right, straight.*
 ur-raiſjan, *w. v.* (188), *to cause to rise, to raise up.*
 ur-rannjan, *w. v.* (32), *to make to rise.*
 raka, *ḡazá* (Hebrew, *good-for-nothing fellow*).
 ut-rakjan, *w. v.*, *to stretch out.*
 rasta, *f.*, *mile.*
 ga-raþjan, *st. v.* (177, n. 2), *to number.*
 rapjô, *f.* (112), *number, account.*
 bi-raubôn, *w. v.*, *to rob, despoil.*
 ranþjan, *w. v.*, *to pluk.*
 *raup̄s, *adj.* (74n.2), *red.*
 Reccarêd, *pr. n.* (6, n. 2).
 -rêdan, *red. v.* (181), *to counsel. (only in compounds).*
 reiki, *n.* (95), *power, authority.*
 reikînôn, *w. v.* (190), *to govern, rule.*
 reiks, *m.* (117), *ruler.*
 reiks, *adj.*, *mighty, honorable.*
 reiran, *w. v.*, *to tremble.*
 ur-reisan, *st. v.* (172, n. 1), *to arise.*
 rigujan, *w. v.*, *to rain (rign, n., rain).*
 rikan, *st. v.* (176, n. 1), *to heap.*
 riqis, riqiz (75, n. 1), *n.* (94), *darkness.*
 riqizeins, *adj.*, *dark, gloomy.*
 rinnan, *st. v.* (174, n. 1), *to run, race. — Compounds* (a) ga-rinnan, *to run together, come together.* (b) ur-rinnan, *to go out, come out, come forth, spring up.*
 rinnô, *f.* (32), *brook.*
 *rinreis (or riurs according to §130?), *adj. transitory.*
 rôdjan, *w. v.*, *to speak.*
 Rûma, Rûmôneis, *pr. ns.* (15, n. 2).
 ur-rûmnan, *w. v.* (78, n. 4), *to spread out, be enlarged.*
 rûms, *m.?* (15), *room, space.*
 rûna, *f.* (15), *mystery.*
 runs, *m.* (32; 49; 101, n. 1. 2), *a running, course, issue.*

Sa, *pron.* (153), *this, the, he.*
 sabbatô, *indeclinable subst.*, or sabbatus, *m.* (120, n. 1), *σάββατον.*
 sa-ei, *pron.* (157), *that, who.*
 saggws, *m.* (101), *song, singing.*
 sa-h, *pron.* (154), *this, that, he.*
 sa-lvaz-uh, *pron.* (164, n. 1).

sai, *interj.* (219; 204, n. 2) *see! behold!*
 saian (saijan 22, n. 1), *red. v.* (22; 182), *to sow. — Compound in-saian, to sow in.*
 saihs, *num.* (141), *six.*
 saihsta, *ord. numb.* (146), *the sixth.*
 sailvan, *st. v.* (34, n. 1; 176, n. 1), *to see, look at, look into, look on. — Compounds* (a) at-sailvan, *to look on, regard, take heed to* (b) bi-sailvan, *to view, look at, look round about.* (c) ga-sailvan, *to see, behold.* (d) in-sailvan, *to look at with attention.* (e) þairh-sailvan, *to look through, look into.* (f) us-sailvan, *to look up; to look round about for.*
 in-sailjan, *w. v.*, *in the phrase insailjan þata badi, Mk. II, 4, to let down the b. with cords.*
 saïr, *n.* (20, n. 2; 94), *pain, sorrow.*
 saiwala, *f.* (97), *soul.*
 saiws *m.* (101, n. 1), *sea, lake.*
 sakan, *st. v.* (177, n. 1), *to dispute. — Compounds* (a) and-sakan, *to speak against.* (b) ga-sakan, *to threaten, forbid.*
 sakjô, *f.* (35), *strife.*
 sakkus, *m.* (58, n. 1), *sack.*
 salbôn, *w. v.* (189), *to anoint (sa'ue).*
 salbôns, *f.* (103, n. 1), *ointment, salve.*
 saltan, *red. v.* (179, n. 1), *to salt.*
 sama, *pron.* (132, n. 3; 156), *the same.*
 sama-laup̄s, *adj.* (74, n. 1) *of equal size or quantity, as much.*
 sama-leikô, *adv.*, *equally, likewise.*
 samap̄, *adv.* (213, n. 2), *together.*
 sandjan, *w. v.* (74, n. 3; 187), *to send. — Compounds* (a) ga-sandjan, *to accompany.* (b) in-sandjan, *to send in, send.* (c) us-sandjan, *to send out, away.*
 Satana and Satanas, *m.* σατανᾶς.
 satjan, *w. v.* (187), *to set, put. — Compounds* (a) af-satjan, *to dismiss, divorce Mt. V. 32.* (b) at-satjan, *to present.* (c) ga-satjan, *to set, place; to give (a name).* (d) faura-gasatjan, *to place before, present.*
 saþs, *g.* sadis, *adj.*, *enough, full.*
 sauh̄ts, (58, n. 2), *sickness.*
 sauil (26; 94), *n.*, *sun.*
 Saūlaūmōn, *pr. n.*, Σολομών.

bi-sauljan, *v. v.* (24, n. 1), *to sully, defile*.
 bi-saulnan, *w. v.* (24, n. 1) *to defile one's self*.
 Saur, *pr. n., m.* (i). Σαῦρ (24, n. 5).
 saurga, *f.*, *care (sorrow)*.
 saurgan, *w. v.*, *to care, be anxious about*.
 saups, *m.* (101), *sacrifice*.
 Seidóna, *pr. n.*, Σειδωρ.
 Seimón (acc. Seimóna) and Seimónus, *pr. n.*, Σιωρ.
 seina, *gen. refl. pron.* (150).
 seins, *pron.* (151), *his, their*.
 seipus, *adj.* (131), *late*.
 sels, *adj.* (130), *kind*.
 sibja, *f.* (97, n. 1), *relationship*.
 ga-sibjón, *w. v.*, *to be reconciled to*.
 sibun, *num.* (141), *seven*.
 sibun-têhund, *num.* (143), *seventy*.
 sidón, *w. v.* (190), *to practice*.
 sidus, *m.*, *custom*.
 siggwan, *st. v.* (68; 174, n. 1), *to sing, read, read aloud*. — Compound us-siggwan, *to read, read aloud*.
 sigis, *n.*, *victory*.
 Sigis-mêres, *pr. n.* (6, n. 2).
 siggan (siggjan), *st. v.* (174, n. 1) *to sink*. — Compound ga-siggjan, *to sink, sink under, to be absorbed, swallowed up in*.
 sigljô, *n.* (110), *seal*.
 silu, *n.* (20, n. 1; 106), *victory*.
 sigljan, *w. v.*, *to seal*.
 ana-silan, *w. v.* (193), *to be silent*.
 silba, *pron.* (132, n. 3; 156), *self*.
 Silbânus, *pr. n.* (5, a; 54, n. 1), Σιλβαρός.
 silda-leikjan, *w. v.*, *to wonder*.
 silubr, *n.* (94), *silver*.
 simlê, *adv.* (214, n. 1), *once*.
 sinaps, *m.* (?), *mustard*.
 sineigs, *adj.* (10, n. 5; 138), *old*.
 snteins, *adj.*, *daily*. snteinô, *adv.*, *always, ever*. seiteina (17, n. 2).
 sipôneis, *m.* (92), *pupil, disciple*.
 sipônjan, *w. v.* (187; 188), *to be a pupil*.
 sitan, *st. v.* (176, n. 1), *to sit*. — Compounds (a) bi-sitan, *to sit about*. bisitands (115), *m.*, *one who dwells near, a neighbor*. (b) ga-sitan, *to sit down*.
 siujan, *w. v.* (187), *to sew*.

sinkan, *st. v.* (173, n. 1), *to be sick*.
 sinks, *adj.* (121), *sick*.
 sinns, *f.* (103), *seeing, sight, vision, appearance*.
 skaban, *st. v.* (177, n. 1), *to shave*.
 skadus, *m.*, *shade, shadow*.
 -skadweins, *f.* (14, n. 1), *shading (in ga-skadweins)*.
 ufur-skadwjan, *w. v.* (11, n. 1), *to overshadow*.
 skaidan, *red. v.* (179), *to separate*.
 ga-skaiduan, *w. v.* (194), *to be separated, divorced*.
 skalkinôn, *w. v.*, *to serve*.
 skalks, *m.* (91), *servant*.
 skaman sik, *w. v.*, *to be ashamed (of)*.
 ga-skapjan, *st. v.* (177, n. 2), *to create, make (shape)*.
 skattja, *m.* (80), *money-changer*.
 skatts, *m.* (69, n. 1), *money*.
 skapjan, *st. v.* (177, n. 2), *to do harm, scath*.
 skauda-raips, *m.* (?), *a leathern strap, latchet*.
 skauns, *adj.* (130, n. 2), *beautiful*.
 us-skawjan, *w. v.* (12, n. 2), *to (re)awake*.
 skeinan, *st. v.* (172, n. 1), *to shine, to be brilliant*. — Compound bi-skeinan, *to shine round about*.
 skeireins, *f.*, *explanation*.
 ga-skeirjan, *w. v.*, *to explain*.
 skeirs, *adj.* (78, n. 2), *clear*.
 skêwjan, *w. v.*, *to go*.
 skip, *n.*, *ship*.
 af-skiuban, *st. v.* (56, n. 1; 173, n. 1), *to shove away*.
 skôhs, *m.* (a?), *shoe*.
 dis-skreitan, *st. v.* (172, n. 1), *to tear to pieces (shreds)*.
 dis-skritnan, *w. v.* (194), *to be torn to shreds*.
 skuggwa, *m.* (68), *mirror*.
 skula, *m. adj.*, *guilty, liable to penalty; subst.* (108), *debtor*.
 skulan, *pret.-pr. v.* (200), *to owe, to be obliged to; skuld ist, it is lawful, suitable, permitted; skuld wisan, to be obliged*.
 skûra, *f.* (15), *shower*.
 slahan, *st. v.* (177, n. 1), *to strike, beat (cf. E. to slay)*.
 slahs, *m.* (i), *stroke, plague*.
 af-slaupjan, *w. v.*, *to despair*.
 af-slaupnan, *w. v.*, *to be amazed*.

slawan, *v. v.*, *to be silent*. —
Compound ga-slawan, th. s.
 slēpan, *red. v.* (179), *to sleep*.
 slēps, *m.* (91, n. 2), *sleep*.
 fra-slindan, *st. v.* (174, n. 1), *to swallow up*.
 sliupan, *st. v.* (173, n. 1), *to slip*.
 smakka, *m.* (58, n. 1), *fig.*
 smals, *adj.*, *small, little*.
 ga-smeitan, *st. v.* (172, n. 1), *to besmear*.
 snaga, *m.*, *garment, cloak*.
 snaiws, *m.* (91, n. 1), *snow*.
 sneipan, *st. v.* (172, n. 1), *to cut*.
(cf. E. to snathe).
 sniumjan, *v. v.*, *to hasten*.
 sniumundôs, *adv.* (212, a. 2), *with more haste*.
 sniwan, *st. v.* (176, n. 2), *to hasten*.
 snutrs, *adj.*, *wise*.
 sôkjan, *v. v.* (35; 186), *to seek, desire; to inquire into, dispute*.
 sôkns, *f.* (35; 103), *research, question*.
 spaikulâtur (5a; 24, n. 2), *spy*.
 sparwa, *m.*, *sparrow*.
 spaûrds, *f.* (116), *race-course*.
 spêdumists, *sup.* (139, n. 1), *the last*.
 speiwan, *st. v.* (172, n. 1), *to spit*.
(cf. E. to spew).
 spilda, *f.*, *tablet*.
 spillôn, *v. v.*, *to narrate, tell* (*spill, n., tale*) *(cf. E. spell)*.
 spinnan, *st. v.* (174, n. 1), *to spin*.
 sprautô, *adv.* (211, n. 1), *quickly*.
 stafs, *m.* (56, n. 1), *element*.
 staiga, *f.*, *path, way*.
 stainahs, *adj.*, *stony*.
 staineins, *adj.*, *of stone, stony*.
 stains, *m.* (91), *stone, rock*. — *As pr. n. = Peter Skeir. 49.*
 gtairnô, *f.*, *star*.
 sa-staldan, *red. v.* (179), *to possess*.
 standan, *st. v.* (177, n. 3), *to stand*. — *Compounds* (a) *af-standan, to renounce, fall away*. (b) *and-standan v. d., to withstand, oppose*. (c) *at-standan, to stand by, come near, approach*. (d) *ga-standan, to stand, stand firm, stay; to be restored* Mk. III, 5. (e) *twis-standan (twistandan, comp. § 75, n. 5) v. d., to depart from one, bid farewell to*. (f) *us-standan, to stand up, rise, arise*.
 staps, *g. stadis, m.* (101), *stead, place, country*. jainis stadis (*comp. § 215*) *on the other side, across*.

staps, *g. stapis, m.* (i?), *shore, coast*.
 staua, *f.* (26), *judgment, law-suit, damnation*.
 staua, *m.* (26; 108), *judge*.
 staua-stôls, *m.* (a), *judgment-seat*.
 and-staurran, *v. v.*, *to threaten*.
 stautan, *red. v.* (179, n. 1), *to thrust, strike*.
 steigan, *st. v.* (174, n. 1), *to mount*. — *Compounds* (a) *ufar-steigan to mount up, grow up* Mk. IV. 7. (b) *us-steigan (usteigan 75, n. 5), to mount up, ascend*.
 stibna, *f.* (97), *voice*.
 us-stiggan, *st. v.* (174, n. 1), *to pluck out* *(cf. E. to sting)*.
 stiggan, *st. v.* (174, n. 1), *to thrust*.
 stilan, *st. v.* (175, n. 1), *to steal*.
 stiwiit, *n.*, *patience*.
 stiur, *m.* (78, n. 2; 91, n. 4), *steer*.
 stôdjan, *v. v.*, *only in compounds* (a) *ana-stôdjan, to begin*. (b) *du-stôdjan, th. s.*
 stôjan, *v. v.* (26; 186), *to judge*. — *Compound ga-stôjan, to judge, determine*.
 stôls, *m.* (a), *stool*.
 straujan, *v. v.* (42; 187), *to stretch*.
 striks, *m.* (a?), *stroke, little*.
 stubjus, *m.* (105), *dust*.
 ga-suljan, *v. v.*, *to found*.
 suman, *adv.* (214, n. 1), *once*.
 sums, *pron.* (162), *some, some one; one, plur. some. bi sumata in part*.
 sundrô, *adv.*, *asunder, separately, alone*.
 sunja, *f.* (97, n. 1; 215), *truth*.
 sunjaba, *adv.* (210), *truly*.
 sunjôn, *v. v.* (190), *to justify*.
 sunna, *m.*, and sunnô, *f.*, *sun*.
 suns, *adv.*, *soon, suddenly, immediately*.
 suns-aîw, *adv.*, *immediately*.
 suns-ei, *conj.*, *as soon as*.
 sunus, *m.* (104), *son*.
 sûts, *adj.* (15, n. 1; 130), *sweet*.
 swa, *adv.*, *so*.
 swa-ei, *conj.* (215), *so that; therefore*.
 af-swaggwjan, *v. v.*, *to make despondent*.
 bi-swaiiban, *st. v.* (174, n. 1), *to wipe*.
 swaihra, *m.* (108), *father-in-law*.

swaihrô *f.* (112), *mother-in-law*.
 swa-laup's, *adj.* (161), *so great, so much*.
 swa-leiks, *adj.* (161), *of such a kind or quality, such*.
 swamms, *m.*, *sponge*.
 swaran, *st. v.* (177, n.1), *to swear*.
 — *Compounds* (a) bi-swaran, *to adjure*. (b) ifar-swaran, *to forswear*.
 swarê, *adv.*, *without a cause, in vain*.
 swartis (*A*) or swartzl (*B*) *u.* (?) *ink*.
 swarts, *adj.*, *black* (cf. *E. swart*).
 swa-swê, *adv.*, *so as, just as, as*; — *conj.* (218), *so that* (also *m. infinitive*).
 swê, *adv. and conj.* (218), *as, just as; when; so that; about* (with *numerals*).
 swêgnjan, *w. v.*, *to rejoice*.
 sweiban, *st. v.* (56, n.1; 172, n.1), *to cease*.
 swein, *n.*, *swine, pig*.
 swêrs, *adj.* (78, n.2), *honored*.
 swê's, *adj.* (124, n.1), *own*.
 swê-pâuh, *adv.* (218), *yet, however, though*.
 ga-swikunþjan, *w. v.*, *to make known, manifest*.
 swi-kunþ's, *adj.*, *manifest known*.
 swiltan, *st. v.* (174, n.1), *to die*. — *Compound* ga-swiltan, *th. s.*
 swinþnan, *w. v.*, *to become strong*.
 swinþ's, *adj.* (114), *strong, whole*.
 Mk. II. 17, *powerful, mighty*.
 swistar, *f.* (114), *sister*.
 swôgatjan, *w. v.*, *to sigh*.
 swumfsl, *n.* (80), *pond, pool*.
 Symaïôn, *pr. n.* (39), Συμαίον.
 synagôga-faþ's, *g. -fadis, m.* (i) *the ruler of a synagogue*.
 synagôgê, *f.* (39), συναγωγή.
 Syria, *pr. n.*, Συρία.

Tagl, *n.*, *hair*.
 tagr, *n.*, *tear*.
 taihjan, *w. v.*, *to tear*.
 taihswa, *w. adj.*, *right; taihswô, f.*, *the right hand*.
 taihun, *num.* (141), *ten*.
 taihunda, *ord. numb.* (146), *the tenth*.
 taihun-têhund and -taihund, *num.* (143; *comp.* 148), *a hundred*.
 taiknjan, *w. v.* (188), *to betoken, show*. — *Compound* us-taiknjan,

to distinguish, appoint; to show, approve; ust. sik du, to commend one's self to.
 taikn's, *f.* (103), *token, sign*.
 tainjô, *f.* (112), *basket*.
 tains, *n.* (91), *twig*.
 tairan, *st. v.* (175, n.1), *only in compounds*. (a) dis-tairan, *to tear asunder, tear to pieces, burst*. (b) ga-tairan, *to break, destroy, cease*.
 talcîpa τάλκί (a *Chaldean word* = *damsel*).
 talzjan, *w. v.*, *to teach, instruct; partic.* talzjands, *m.* (115), *teacher, master*.
 ga-tamjan, *w. v.* (33; 187), *to tame*.
 tani, *n.* (26; 95), *deed*.
 tanjan, *w. v.* (187), *to do, make, act, cause*. — *Compound* ga-tanjan, *th. s.*
 ga-tairnan, *w. v.*, *to be torn, become void*; ga-tairnands, *transitory, void*.
 ga-teihan, *st. v.* (172, n.1), *to tell, announce*.
 Teimañþaius, *pr. n.* Τιμόθεος.
 Teitus, *pr. n.* Τίτος.
 têkan, *red. v.* (181), *to touch*. — *Compound* at-têkan, *th. s.*
 Theodemir, Theodomirus, *pr. n.*; (6, n.2; 70, n.1).
 Theodoricus, *pr. n.* (18, n.1; 70, n.1).
 Theudes, *pr. n.* (18, n.1).
 Theudicodo, *pr. n.* (18, n.1).
 *tign's, *n.*, *decade* (142).
 and-tilôn, *w. v.*, *to serve* (gatils, *adj.*, *convenient, fit, til, n.*, *aim*).
 ga-timan, *st. v.* (175, n.1), *to suit*.
 timrja, *n.* (108), *carpenter*.
 tiuhan, *st. v.* (173), *to pull, tow, tug*. — *Compounds* (a) at-tiuhan, *to pull towards, bring* (to a certain place). (b) us-tiuhan, *to lead out, lead away; to execute, finish*.
 -tôjis, *adj.* (126), *doing* (only in *compounds*).
 trauains, *f.*, *trust, confidence*.
 trauan, *w. v.* (26; 179, n.2; 193), *to trust*. — *Compound* ga-trauan, *to trust, be courageous*.
 Trauas, *dat.* Trauadai, *pr. u.*, Τρωάς.
 trausti, *n.* (95, n.1), *covenant*.
 triggrwa, *f.* (97, n.1), *covenant, alliance*.

triggrws, *adj.* (65; 124), *true, faithful*.
 ana-trimpan, *st. v.* (174, n.1), *to approach*.
 triu, *n.* (94, n.1), *tree*.
 trudan, *st. v.* (175, n.2), *to tread*.
 tuggl, *n.*, *star, luminary*.
 tuggô, *f.* (111), *tongue*.
 tulgjan, *v. v.*, *to confirm*. — *Compound ga-tulgjan, th. s.*
 tulgns, *adj.* (131), *steadfast*.
 tunpus, *m.*, *tooth*.
 twai, *num.* (140), *two*.
 twalib-wintrus, *adj.* (131), *twelve years old*.
 twalif, *num.* (56 n.1; 141), *twelve*.
 tweifls, *m.* (91 n.2), *doubt*.
 tweihnai, *num.* (147), *two apiece, two at a time*.
 twis-standan, *see standan*.
 Tykekus, *pr. n.* (6).
 Tyra, *pr. n.*, Τύρος.
 baddaius, *pr. n.* Θαδδαῖος.
 padei, *adv.* (213, n.1), *whither*.
 pagkjan, *ai. v.* (209), *to think, meditate, consider*. pagkjan sis, *to reason*. — *Compound and-pagkjan sik, to remember*.
 pahān, *v. v.* (193), *to be silent*.
 pāhō, *f.* (5b), *clay*, πηλός.
 pairh, *prep. w. acc.* (217), *through; by, by means of*; pairh pôei, *wherefore, for which reason* Skeir. 49.
 pairkō, *n.* (110), *hole*.
 ga-pairsan, *st. v.* (174, n.1), *to wither*.
 pan, (1) *rel.* (commonly at the beginning of a sentence), *when, as long as*, (2) *demonstr.* (following the first closely-connected word), *then, at that time, thereupon* (214, n.1); (3) *conj.* (218), *but, however, therefore, for* (immediately after uh).
 pana-mais, *adv.*, *further, still*.
 pana-seips (212, n.1), *adv.*, *further, still*; ni panaseips, *no longer*.
 pandê, *conj.* (218), *if, because, till*.
 uf-panjan, *v. v.* (187), *to stretch out*.
 pan-nu, *adv.* (218), *indeed, therefore*.
 pan-uh, *adv.* (218), *then*.
 par, *adv.* (213, n.1), *there*.

par-ei, *adv.*, *where*.
 parihis, *adj.* (20, n.1), *not yet full-ed (said of new cloth)*.
 par-uh, *adv.*, *there; conj.*, *but* (218).
 pat-ainci, *adv.*, *only*.
 pat-ei, (1) *neut. rel. pron.* (157). (2) *conj.* (218), *that, because, in order that*. It often answers Greek ὅτι, when preceding direct quotations.
 paprô and paprô-h, *adv.* (213, n.1), *thence; after that, then*.
 pau and pāu-h (1) *conj.*, *than* (after comparatives), or (in double questions). (2) *adv.* (216), *yet, indeed, perhaps* (commonly answering Greek ἔν).
 pāuh-jabai, *conj.* (218), *even if*.
 paurban, *pret.-pr. v.* (199), *to want, need, to stand in need of*.
 paurfts, *f.* (56, n.4; 103), *need, necessity*.
 paurnus, *m.* (105), *thorn*.
 paurp, *n.* (94, n.2), *village*.
 ga-paursnan, *v. v.* (32), *to wither*.
 paurstei, *f.* (32; 113), *thirst*.
 paursus, *adj.* (32; 131), *dry, withered*.
 pê-ei (157, n.1; 218), *conj.*, *for, because*.
 pêi (157, n.2) (1) *rel.* (= patei) *after* patalvah, pishvah, etc. (164, n.1). (2) *conj.* (218), *that, in order that*.
 peihan, *st. v.* (172, n.1), *to thrive*.
 peihvô, *f.*, *thunder*.
 peins, *pron.* (151), *thine*.
 at-pinsan, *st. v.* (174, n.1), *to draw towards*.
 pis-lvazuh, *pron.*, *followed by a rel. prn.* (161, n.1), *whoever, who-soever*.
 piubjô, *adv.* (211), *secretly (like a thief)*.
 piufs, piubs (56, n.1), *m.* (a), *thief*.
 piuda, *f.* (97), *people; in plur. the Gentiles*. pai piudô, *those of the Gentiles, the Gentiles*.
 piudan-gardi, *f.* (98), *kingdom*.
 piudans, *m.* (a), *king*.
 piudanôn, *v. v.* (190), *to be king*.
 piudinassus, *m.* (105), *kingdom*.
 pius, *m.* (91, n.3), *servant*.
 piup, *m.*, *good*.
 piupjan, *v. v.* (187), *to bless*. — *Compound ga-piupjan, th. s.*
 piwi, *f.* (98, n.1), *maid-servant*.

ga-plāihan, *red. v.* (179, n.1), *to caress, console.*
 plaqus, *adj.* (131), *soft.*
 pluhan, *to flee.* — Compound ga-pluhan, *th. s.*
 bōmas, *pr. n.* ὁμοῦς.
 prafstjan, *w. v.*, *to console.* — Compound ga-prafstjan, *th. s.*
 pragjan, *w. v.*, *to run.*
 pramstei, *f.* (113), *locust.*
 preihan, *st. v.* (172, n.1), *to throng, trouble.*
 preis, *num.* (140), *three.*
 pridja, *ord. numb.* (146; 149, n.1), *the third.*
 priskan, *st. v.* (174, n.1), *to thresh.*
 us-priutan, *st. v.* (173, n.1), *to trouble, contemn.*
 pruts-fill, *n.*, *leprosy.*
 pu, *pron.* (150), *thou.*
 pugkjan, *an. v.* (209), *to think; impersonal, pugkeip mis, it seems to me, methinks, I think, suppose.*
 -pūhts, *adj.* (15^b), *thinking (only in compounds).*
 pūhtus, *m.* (15^b), *conscience.*
 pulains, *f.* (103, n.1), *suffering, patience.*
 pulan, *w. v.* (193), *to tolerate, suffer.* — Compound ga-pulan, *th. s.*
 pūsundi, *num.* (15; 145), *f.*, *a thousand.*
 pwahan, *st. v.* (177, n.1), *to wash, wash one's self.*
 ga-pwastjan, *w. v.* *to confirm, -u, an enclitic particle denoting a question* (216), *for example, skuld-u ist, is it permitted? abu (af + u) pus silbin pu pata qipis, sayest thou this thing of thyself? Prefixed by ga-* (216, n.1). — *Comp. niu.*
 Ubadamirus, *pr. n.* (40, n.1).
 Ubadila, *pr. n.* (40, n.1).
 ubilaba, *adv.* (210), *evilly, ill.*
 ubils, *adj.* (124; 138), *evil, ill, bad; — neut. subst. pata ubil and pata ubilō.*
 ubil-tōjis, *adj.* (126), *mischievous, (evil-doing).*
 uf (56, n.1; 217) *prep. w. d. and acc., under.*
 uf-aipeis, *adj.* (52, n.2), *under an oath.*
 ufar, *prep. w. d. and acc.* (217), *over, above, beyond.*
 ufarassjan, *w. v.*, *to make to abound, increase.*

ufarassus, *m.*, *overflow, abundance; dat. ufarassau, adverb, in abundance, extremely.*
 ufarō, *adv.* (211, n.1), *above; prep. w. gen. and dat.* (217), *over, above*
 ufta, *adv.* (214, n.1), *often.*
 -uh, or -h (*comp.* 24, n.2, and 62, n.3), *enclitic particle* (= *Lt. que*, 218), *and, also, but.* — *In composition with pronouns and particles it often adds intensity to the signification, comp. sah* (154); *paprō-h, pau-h, par-uh, pan-nh; — modifying the signif., lva-zuh, lvarjizuh* (164 *et seq.*).
 ūhteigs, ūhtings, *adj.* (15; 19), *in good time, sufficiently early; — adv. ūhteigō* (15, n.3; 211).
 ūhtwō, *f.* (15; 112), *dawn. ūir ūhtwōn before day.*
 ulbandus, *m.* (?), *camel.*
 un-agands, *partic.* (35; 202, n.2) *fearless.*
 un-and-hulips, *p. p.* (from and-huljan), *not uncovered, not disclosed.*
 un-and-sōks, *adj.* (35), *irrefutable.*
 undar, *prp. w. acc.* (217), *under.*
 undarō, *adv.* (211, n.1), *below; also used as prep. w. d., under.*
 und, *prep.* (217) (1) *w. d. for, instead of.* (2) *w. acc., up to, until.*
 und patei (218), *until, till, as long as.* und filu mais, *much more.*
 un-fāurs, *adj.* (130), *tattling, talkative.*
 un-frōps, *adj.* (74, n.4), *injurious, foolish.*
 un-ga-hōbains, *f.* (35), *incontinency.*
 un-ga-laubjands, *pres. partic.* (from ga-laubjan), *unbelieving.*
 un-ga-saihvans, *part. pret.* (from ga-saihvān) *not seen, invisible.*
 un-handu-waurhts, *adj.* *not handmade.*
 un-hrains, *adj.* (i), *unclean.*
 un-hulpō, *f.*, *evil spirit, demon.*
 un-karja, *w. adj.*, *careless.*
 un-kaūreins, *f.* (103, n.1), *that which is not burdensome.*
 *un-lēps, *adj.* (74, n.2), *poor.*
 un-mana-riggws, *adj.* (68), *fierce.*
 uusar, *pron.* (124, n.1.4; 151), *our.*
 un-sēls, *adj.* (130), *evil, wicked.*

untê, *conj.* (218), *until, as long as; for, because, that.*
 un-piup, *n.*, *evil.*
 un-wâhs, *adj.* (5 b), *blameless.*
 un-weis, *adj.*, *ignorant, unacquainted.*
 un-witands, *pres. partic.* (from witan) *ignorant.*
 ur-rists, *f.* (30), *resurrection.*
 ur-runs, *m.* (78, n.4), *decease.*
 us (uz-78c, nr-78, n.4; for s being dropped, see § 75, n.5), *prep. v. d.* (217), *out, out of, forth from, from.*
 us-daups, *adj.* (74, n.2), *zealous, diligent.* (see daudjan).
 us-drusts, *f.*, *a falling away, (from driusan).*
 us-fairina, *adj.* (132, n.2), *guiltless, blameless.*
 us-filma, *v. adj.*, *frightened, amazed.*
 us-grudja, *v. adj.* (132, n.2), *weary, idle, disheartened.*
 us-haista, *v. adj.* (69, n.2), *needy.*
 us-knups, *adj.*, *fully known, evident.*
 us-lipa, *m.*, *a person affected with palsy.*
 us-mêt, *n.* (34), *manner of life (conversation).*
 us-skaus, *adj.* (124, n.3), *cautious.*
 us-stass, *f.* (103, n.3), *resurrection.*
 us-waurhts, *adj.*, *just.*
 us-waurpa, *f.* (32), *a thing cast away, an outcast.*
 ût, *adv.* (15; 213, n.2), *out.*
 ûta, *adv.* (213, n.2), *without.*
 ûtana and ûtaþrô, *adv.* (213, n.2), *from without, without.*
 uz-êta (us-êta? 78, n.4), *m.*, *manger.*
 -Waddjus, *f.* (105), *wall (only in compounds, as bairgs-waddjus).*
 wadi, *n.*, *bet, pledge.*
 *waggari, *n.* (?), *pillow.*
 wahsjan, *st. v.* (177, n.2), *to grow.*
 *wahstus, *m.*, *growth, stature* (cf. *E. to wax*).
 *wahtwô (or wahtwa?) *f.* (58, n.2), *watch.*
 wai, *interj.* (219), *voc!*
 waian, *red. v.* (22; 182), *to blow.*
 wai-dêdja, *m.* (21, n.2), *mal'efactor.*
 wai-fairhjan, *v. v.*, *to wail.*
 waihta, *m.*, *angle, corner.*
 waihts, *f.* (116 and n.1), *thing, something; generally with the*

negative particle ui, as ni waithts, nothing; ni waithtai, ni in waithtai, not at all (no whil).
 waila (20, 3), *adv.*, *well, right'y.*
 waila-mêrjan, *v. v.* see mêrjan.
 waila-wizns, *f.*, *well-being, food.*
 wair, *m.* (91, n.4), *man.*
 wairpan, *st. v.* (174), *to throw.*
 — *Compound us-wairpan v. dat., or acc., to throw out, cast out.*
 wairs, *compar. adv.* (212, n.1), *worse.*
 wairsiza, *compar. adj.* (138), *worse.*
 wairpan, *st. v.* (174, a.1), *to become (also as auxiliary verb), arise, be born, happen, occur.* — *Compound fra-wairpan, see fra-wardjan.*
 wairpida, *f.*, *worthiness, ability.*
 ga-ga-wairpnan, *v. v.*, *to be reconciled (comp. ga-wairpi, f.).*
 wairps, *adj.*, *worth, worthy.*
 waja-mêreins, *f.* (113, n.1), *blasphemy.*
 waja-mêrjan, *v. v.*, *see mêrjan.*
 wakan, *st. v.* (177, n.1), *to wake.*
 — *Compound pairh-wakan* (63, n.1), *to watch, keep watch throughout.*
 us-wakjan, *v. v.* (187), *to wake up.*
 ga-waknan, *v. v.* (35), *to be awaked.*
 Valamir, *pr. n.* (6, n.2; 40, n.1).
 waldan, *red. v.* (179, n.1), *to govern, ra'e (wield).*
 waldufni, *n.*, *power, might.*
 waljan, *v. v.* (187), *to choose.*
 waltjan, *v. v.*, *to roll.*
 wamba, *f.* (97), *belly, womb.*
 wamm, *n.*, *spot.*
 wandjan, *v. v.* (188), *to turn, turn to.* — *Compounds (a) ga-wandjan, to turn, turn towards. gaw. sik (also without sik), to return, turn one's self, to be converted. (b) us-wandjan, to turn one's self away.*
 waninassus, *m.*, *defect* (cf. *E. to wane*).
 *war, *adj.* (124, n.1), *wary, cautious.*
 fra-wardjan, *v. v.*, *to spoil, ruin* (cf. *fra-wairpan to be ruined*).
 warei, *f.*, *cautiousness, cunningness.*
 wargipa, *f.*, *condemnation.*
 warjan, *v. v.* (157), *to forbid.*
 warmjan, *v. v.* (155), *to warm.*

- wasjan, *v. v.* (157), *to vest, clothe one's self.* — Compound ga-wasjan, *to clothe.*
- wasti, *f.* (98), *garment: plur., clothes, clothing.*
- watō, *n.* (110, n.1), *water.*
- waūrd, *n.* (93), *word, speech.*
- waūrkjan, *an. v.* (209), *to work, effect, prepare, make, do.* — Compound ga-waūrkjan, *th. s.*
- waūrms, *m., worm.*
- waūrstw, *n., work.*
- waūrstweigs, *adj., effectual.*
- waūrstwja, *m., workman, laborer.*
- waūrst, *f. root.*
- wēgs, *m.* (91, n.5), *shock of a wave, billow, wave.*
- weiha, *n.* (108), *priest.*
- weiha, *st. v.* (172), *to fight.*
- weihnan, *w. v.* (194), *to be hallowed.*
- weihs, *adj. holy.*
- wein, *n., wine.*
- weipan, *st. v.* (172, n.1), *to crown.*
- weitān, *st. v.* (172, n.1; 197, n.1), *to see, only in compounds* (a) *fra-weitan, to avenge; partic. fra-weitands, m., (115), avenger.* (b) *in-weitan, to worship.*
- fair-weitjan, *w. v., to look round about with intention, to view with fixed attention* (*w. g., du or in*).
- weitwōdei, *f., testimony.*
- weitwōdipa, *f., th. s.*
- *weitwōps, weitwōds, *m.* (30; 74, n.2; 117), *witness.*
- wēnjan, *w. v., to hope, expect* (*cf. E. to ween*).
- wēns, *f.* (103), *hope, expectation.*
- ga-widan, *st. v.* (176, n.1), *to join together.*
- widuwō, *f., widow.*
- ga-wigan, *st. v.* (176, n.1), *to move, shake.*
- wigs, *m.* (91), *way.*
- wilja, *m.* (108), *will.* — Wilja, *pr. n.* (40, n.1).
- wilja-halpei, *f.* (113, n.2), *favor.*
- wiljan, *an. v.* (205), *to will, wish.*
- wilpeis, *adj.* (127), *wild.*
- wilwan, *st. v.* (174, n.1), *to rob.* — Compound dis-wilwan *to plunder.*
- windan, *st. v.* (174, n.1), *to wind; only in compounds* bi-windan, *to wind round, wrap.*
- winds, *m.* (a), *wind.*
- winnan, *st. v.* (174, n.1), *to suffer, feel pain.*
- wis, *n., calm* (*of the sea*).
- wisan, *st. v.* (176, n.4; 204). — *Pres.* im, 3. p. ist; *with* ni, nist; *with* pata, patist (204, n.3), *to be* (*aux. v.*), *to be there, present, remain, belong to* (*w. g.*), *to have* (*w. dat.*). — *Compounds* (a) *at-wisan, to be there, present.* (b) *ufar-wisan, to be over, to abound.*
- witan, *w. v.* (197, n.1), *to look at, give attention; to watch.*
- witan, *pret.-pr. v.* (30; 197), *to know.*
- witōþ, *g.* witōdis, *n.* (94), *law.*
- witubni, *n.* (30), *knowledge.*
- wipra, *prep. w. acc.* (217), *against, towards; opposite, before.*
- wiprus, *m., lamb* (*wether*).
- wlaitōn, *w. v., to look round about.*
- wlits, *m.* (101, n.1), *countenance.*
- wōkains, *f.* (35), *watching.*
- wōkrs, *m.* (91, n.2), *usury.*
- *wōps, wōds (74, n.2), *adj., furious, possessed.*
- wōpjan, *w. v., to call, cry, cry out.* — Compound *uf-wōpjan* (63, n.1), *to cry out.*
- wōpeis, *adj.* (128), *sweet, pleasant.*
- wrakja, *f., persecution.*
- wratōn, *w. v., to go, travel.*
- wrikan, *st. v.* (176, n.1), *to persecute* (*cf. E. to wreak*).
- ga-wrisqan, *st. v.* (174, n.1), *to bear fruit.*
- wriþus, *m.* (105), *herd.*
- wrōhjan, *w. v. to accuse.*
- wulan, *st. v.* (173, n.2; 175, n.2), *to boil.*
- wulfs, *m.* (91), *wolf.*
- Wulfila, *pr. n.* (108), *little wolf, Greek Οὐλφίλας.*
- wulla, *f., wool.*
- wulþags, *adj. wonderful, glorious.*
- wulþrs, *adj., valuable.*
- wulþus, *m.* (105), *glory.*
- wundufni, *f., wound.*
- Xristus, *pr. n.* (1, n.4), *Χριστός.*
- Y, *see* § 39.
- Zaibaídaus, *pr. n., Ζεβεδαῖος.*
- Zakarias, *pr. n.* (43).

